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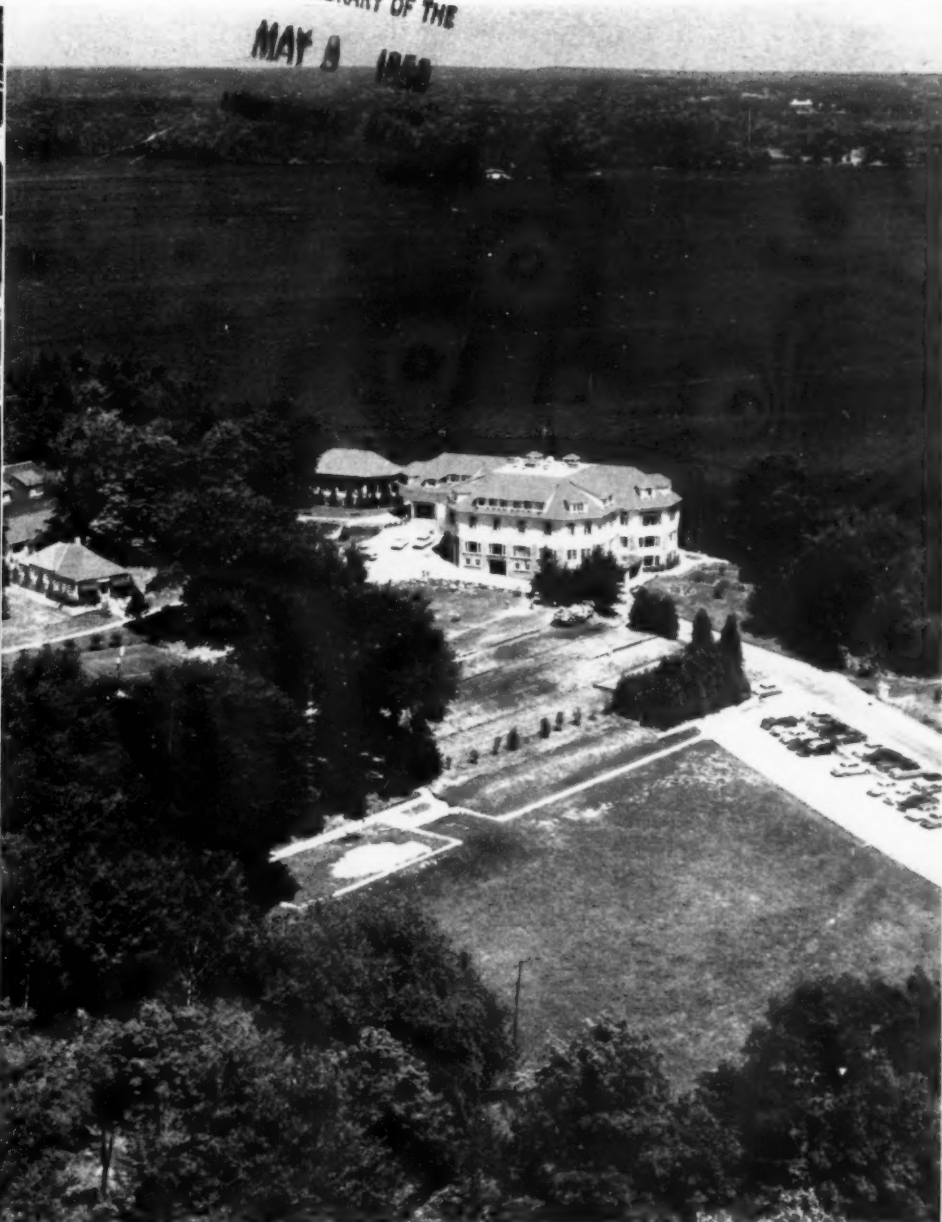
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Moody

MONTHLY

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Volume 56 • No. 9

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

in this issue

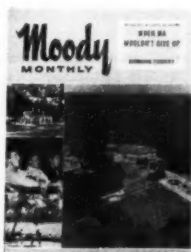
ALMOST any issue of MOODY MONTHLY will, in one way or another, touch upon some phase of Christian family life. In this one, however, the family emphasis is especially notable because of two timely articles concerning Christian mothers.

THE FIRST GOES BACK nineteen years to a young mother's burden shared in these columns in 1937. Today the mother who then wrote in deep concern about "My Baby" looks back, remembering God's faithfulness to this child and others of her family through the years. Her testimony in "A Mother Remembers" is that of countless Christian mothers whom God has blessed and guided in parenthood's many problems.

NO LESS UNIQUE in another way is the tribute to Christian mothers contained in the true story, "When Ma Wouldn't Give Up." Between the lines of this heart-tugging recollection by Helen Eisenhart is a portrait in which many will see the figure of their own mothers, steadfast in their faith in Christ through long and difficult years.

IF YOUR CHURCH is like most, it too has "family" problems. Among them are the ones which center about those new Christians whose nurture and growth are so important. This in a word is the theme of "They Need Your Help" which appears on page 22. Only one who has her own problems as a new Christian could have written such an article. We believe it will leave you with a real appreciation of some of the very great problems faced by the new believer who has just been welcomed into your church family, and that you will be a better "big brother" or "sister" for having read it.

youth supplement
cover by
DURVEE FROM
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THIS MONTH'S COVER

CAMP AND CONFERENCE BECKON—Across the country, Bible conferences and Christian camps are being readied for another busy season. Typifying the attractions of the many evangelical Bible conferences and camps are the scenes on the cover: the air view of Canadian Keswick, Ferndale, Canada (large photo); and, (small photos, top to bottom), Mount Hermon Conference administration building, Mount Hermon, Calif.; campfire singers at Young Life's Star Ranch, Colorado Springs, Colo.; and riders at the Word of Life Camp, Schroon Lake, N. Y.

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Out of the MIXING BOWL

MRS. WILLARD ALDRICH

Better Than Telephones

Don't you wish the Lord had a telephone?" asked Bobbie, perched on top of the table munching an apple.

Mommie shook the cinnamon over the sliced apples and asked, "Why would you want the Lord to have a telephone? So you could talk to Him? But you don't need a telephone; you can pray."

"Yes, I know," the chubby one answered. "But you can't hear Him talk. I'd like to hear His voice."

"If He had a hundred thousand of telephones, everybody could keep real still and you could hear what He said. He could talk to everybody at once."

"It would sound like this," and her voice dropped to the faintest whisper.

"A hundred thousand telephones wouldn't be enough," thought Mommie, dropping spoonful of rich dough over the apples before sliding the cobbler into the oven.

"There are more people than that who regularly talk with the Lord. And it wouldn't always be convenient to wait your turn to 'phone; there might be an emergency."

"And besides, it wouldn't be so good to have everybody listening in on what the Lord has to say to me. Some things I'd just as soon everybody wouldn't know!"

"The worst thing about it would be the feeling that you shouldn't call unnecessarily lest you keep a line busy, a line that might be desperately needed. No, I don't think I'd like telephones."

There's something much better than telephones. To have a new life, a new heart—to be born again—is to know the indwelling Christ.

And He is with us continuously. The faintest cry of His weakest child is heard. All His great love and mighty power are there in measureless abundance, there for you and me.

Nor do we rob another when we claim His attention. Because He is God, all that He is is available to each one of us at

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling).

GOD'S PATTERN FOR THE HOME

—BY Clarence W. Kerr

An invigorating presentation which brings into sharp focus God's plan for the Christian home. With refreshing frankness the author discusses



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all times. His line is never "busy" nor do we have to wait our turn.

The day will come when we shall hear His voice with ears attuned to heaven. We'll see the face of our Lord Jesus Christ, His dear face, and we'll hear the voice we long to hear. It will be rich and full and loving. Nor will it seem the least bit strange, for has He not spoken to our hearts through the years? And "His voice is most sweet."

*Speak to Him, then, for He heareth,
And spirit with spirit doth meet.*

*Closer is He than breathing
Nearer than hands and feet.*

Every so often among the "fan" letters Mrs. Aldrich receives there is one inquiring about Jane's progress. Jane is one of the nine Aldrich children and she had polio in September, 1954. For you who have wondered about it we print this memo from Mrs. Aldrich:

"Jane is finishing her senior year at high school, graduating June 7 as an honor roll student. (She studied at home all last year.)

"She no longer uses crutches or cane, and walks with a slight limp. Her left leg is smaller and weaker but there is some continuing improvement."

Pray for a faith that will not shrink when it is washed in the waters of affliction.—Ernest M. Wadsworth

William R. Newell Called Home

Press time word has been received of the homegoing of William R. Newell, Bible teacher and author, who went to be with the Lord on Easter morning, April 1. Mr. Newell who would have been 88 on May 22 had been in declining health for a number of years. He died at a nursing home in De Land, Fla.

Mr. Newell was probably best known as a teacher of large interdenominational Bible classes and as the author of several Bible study books. Further details of his life and ministry will appear in the editorial columns of next month's issue.

Moody Monthly

May,

This Month's Authors



With WARREN WIERSBE ("Byways of Blessing") the performance of magic was a major interest when as a boy of fifteen he attended the first Youth for Christ rally in his home town, East Chicago, Ind. Listening to Billy Graham preach, he committed his life to Christ for salvation and service. In the years since, he published three books on magic, graduated from Northern Baptist Seminary, took a pastorate, and married. His wife, a native of Wisconsin, is also a graduate of Northern, and they have one child, a son, David. His magic—well, that's just a hobby now!

In the Burroughs writing team of "C. L. and A. D.," husband C. L. does the interviewing and ALICE DAY BURROUGHS ("They Need Your Help") writes most of the copy. This with four lively youngsters, aged 6, 5, 4 and 3 in the house! Yet, between forever tying little shoes and being waylaid by cowboys, she writes content. Because, you see, for two long years, while Mrs. Burroughs was fighting polio, paralyzed from the waist down, her family was separated. Now, walking again, and with her family reunited, she is convinced "that it is better not to walk at all than to walk without Christ."



When HELEN EISENHART ("When Ma Wouldn't Give Up") was fifteen the man who led her father to the Lord suddenly died. At the funeral, faced with eternal verities, she gave her heart to Christ. Going on to the Practical Bible Training School at Binghamton, N.Y., she graduated and married a fellow-graduate. Years of blessing followed as in various pastorates they saw many young people give their lives in full time Christian service. Two years ago the burden was laid upon them for York, Pa. There among a thousand new homes, unchurched, they have established their present pastorate.

We regret that we are unable to include WILLIAM B. YOUNG ("Demons Today?") among the "This Month's Authors" sketches. In response to our inquiry, in a letter dated March 26, Mr. Young wrote that he was at that time at the bedside of his mother, who was critically ill. We are praying for the family, and hope to present a brief sketch of this author, together with his picture, in the June issue, with the publication of Part II in the series.

Too-Busy Mother

FRANCES R. LONGINO

"I'd take the time, dear Lord, to pray
But see what work there is today—
The washing, baking, clothes to mend,
And all the family to tend."
And so goes by another day
Without a moment spent to pray.

Things go awry, the starch boils o'er;
My temper's high—I mop the floor—
The rush to do my work aright
Does not seem worth the fight by night.
Perhaps I would accomplish more
If strength and grace were gained before!

"Forgive me, Lord, the 'Martha view'
When I so need the time with You.
I'm sure a quarter-hour or so
Would help to rout my own soul's foe.
I cannot be from care set free
Without some fellowship with Thee.

"Somehow, dear God, this day I'll try it,
Will take the time with Thee in quiet.
Then through the day, because of prayer,
In all my work I'll see Thee there.
Be Thou my Master, Keeper of
My home, and those I tend and love."

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"... we would see Jesus."

JOHN 12:21

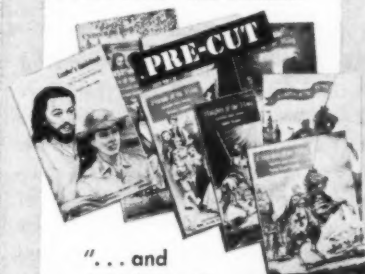
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Sofia Skondrianou

Thanks to the generosity of a host of Christian friends, calls like the above (and we receive hundreds of them) are being answered daily through the ministry of over more than 50 missionaries who are bringing the joy of salvation and material relief to the poverty-stricken people of Greece. That ministry includes more than 800 tuberculosis sufferers as well as a ministry among lepers. The maintenance of the only Protestant orphanage in Greece, and many other missionary activities—a Christian high school, a seminary, a bookstore, printing plant and magazine.

Your prayers are needed for this ministry. For full information write to the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, P.O. Box 423, Dept. MM, New York 36, New York. (In Canada write to 90 Duplex Ave., Toronto 7, Ontario.)

(Advertisement)

For Intercessors

May Prayer Guide

This month's prayer guide is meant to serve as an aid to those who wish to enlarge their prayer ministries. It is suggestive rather than comprehensive and should supplement the individual's prayer list of local and personal needs.

THE NEAR EAST: Pray for wisdom on the part of world leaders as they seek a solution to problems in the Near East where tension is mounting rapidly. Remember especially the Christian church that its testimony may remain firm and that the work of evangelizing in this difficult area may be furthered rather than hindered.

INDIA: Unless God intervenes, the days of open missionary work in India seem to be numbered. Pray much for both national Christians and missionaries that the work of evangelizing may be stepped up and that India may see a revival in these days of political unrest.

YUGOSLAVIA: A letter from a Christian couple in Yugoslavia asks for prayer support. Literature evangelism can not be carried on openly, but there are faithful witnesses for our blessed Lord by word of mouth. Pray that they may be able to testify for Him unmolested and that some may be won.

CHINESE OUTSIDE BAMBOO CURTAIN: Pray for the more than 20 million Chinese scattered in many places outside the China mainland. Many are separated from loved ones behind the curtain. Pray for Chinese pastors and others who are working with the Chinese that many may be won to Christ. Ask God to send more workers to witness to the quarter million Chinese in Latin America.

VACATION BIBLE SCHOOLS: One of the most fruitful means of winning boys and girls to Christ has been through vacation Bible schools. Let us praise God for this opportunity to reach into the homes of the unchurched and pray for a great harvest of souls again during these coming months.

THE AMERICAN NEGRO: Remember the work that is being done among the 16 million Negroes in the U.S. There is a continuing need for more consecrated Negroes to work among their own people in Bible camps, Bible schools, in pastorates and other areas of service. Pray for Carver Bible Institute in Atlanta, Ga.; Zion College in Chattanooga, Tenn., and other such institutions designed to train Negro pastors and teachers.

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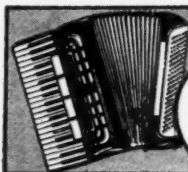
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Moody Monthly

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news
for and about
Christians

Presstime Paragraphs

According to the Japanese Consulate in Washington, D.C., missionaries applying for a visa to Japan must now present a letter of invitation from a church or mission organization in Japan. Formerly, the only requirement was a letter from the church or mission headquarters in the United States.

The State Supreme Court at Nashville, Tenn., upheld the constitutionality of a statute requiring public school teachers to read a Bible selection at the opening of each school day. Chief Justice A. B. Neil said such reading, when done without comment, does not violate either the Tennessee or Federal Constitutions.

The Government of Israel modified its order barring further excavations at the site of ancient tombs in Jerusalem. It will permit archaeologists to continue their digging provided any bones found in the tombs are left intact.

NEWSQUOTE of the Month

"The intellectuals in ancient Athens were much like intellectuals today—a news-hungry lot . . . the marketplace was their daily beat, and there they scooped up morsels of current gossip. They had a news-flash complex even about God and the spiritual world. They prattled about spiritual things as if the ways of God were as changing and contrary as the ways of men."

Story Behind the Quote: This observation was voiced during the eighth annual Rose Bowl Sunrise Service early Easter Sunday morning by Dr. Carl F. H. Henry of Fuller Theological Seminary.

Dr. Henry also pointed out that the Greek philosophers welcomed the apostle Paul simply as "a setter forth of strange gods" who brought "new teaching" to their ears, that somebody else would be tomorrow's guest reporter.

Continued Dr. Henry: "On the threshold of the atomic age, on the brink of interplanetary travel, eager for the novel and the strange—we live for tomorrow. Before midnight tonight, we shall have heard tomorrow's headlines . . .

"Our generation is word-hungry yet stranger to the Word become flesh. We have a zest for news, yet how incredibly ignorant we are of the timeless good news that 'Christ died for our sins . . . and rose again the third day' (I Cor. 15:3, 4) . . . This message alone has the power to rescue a pagan, perishing generation from the dregs of certain doom."

Ecuadorian Magazine Denies American Missionaries Were Martyrs

Were the five young American missionaries slain last January by Auca Indians martyrs or victims of an aviation accident? Three lengthy articles in *Catolicismo*, a weekly magazine published in Guayaquil, Ecuador, claimed to have the true answer. It was, according to the articles, simply an aviation accident. Furthermore, there were no Auca Indians in the area where the "supposed" massacre was reported.

Even pioneer missionaries in Ecuador, thoroughly conditioned to the way some enemies of the gospel seek to discredit evangelical effort, were stunned by this attempt to distort so well authenticated an event. The articles, capitalizing upon inaccuracies and discrepancies in newspaper reports, attempted to prove that the official HCJB news bulletins were edited so as to justify and vindicate alleged inefficiencies of the mission societies involved.

The writer, according to Missionary News Service, states that the site of the "supposed" massacre is not in a region inhabited by the Aucas but by the Yumbo Indians. He cites the comments of Roman Catholic missionaries who have often been in that area without being harmed in any way. These missionaries say that Aucas are often blamed for the crimes done by others, that they are not the fierce, bloodthirsty savages they are reputed to be, but rather a "cowardly" people who would flee from the presence of the white man.

Continued Use of Radio by Evangelicals Faces Renewed Opposition

The possibility that evangelicals conducting independent radio and television programs will have to unite their efforts to continue their use of the airwaves has been voiced by many evangelical religious broadcasters. Their concern stems from reports of a renewed attempt to force station and network officials to refuse to sell time to individual religious broadcasters.

Last March the Broadcasting and Film Commission of the National Council of Churches, by action of its governing board of managers, adopted a statement advising churches and church groups to continue their pressure for free time to recognized denominational agencies only. (Item: Recently there have been rumors that two networks were about to release more air time for paid religious broadcasts.)

Meanwhile, the Broadcasting and Film Commission approved the largest budget in its history. Some \$1,751,400 has been set aside for Commission-approved programs during the rest of the current year. The newly-announced budget was increased \$346,400 over last year's total.

Coach Odle Names Fourth "Venture for Victory" Team

Six college athletes have been named by Coach Don Odle of Taylor University for a place on the fourth "Venture for Victory" basketball team which will play, pray and preach its way through South America this summer.

Members of the team are a hand-picked group of athletes with a Christian testimony. From the Taylor team Ken Stark, Owatonna,

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Evangelist Billy James Hargis with a gospel-laden balloon in West Germany.



Crowds required two stadiums in Graham Hong Kong rallies. Orient Crusade photo



LAM TV Commission men, David Solt, Paul Peritz and Dayton Roberts study plans.

• **PAUL BARTEL**, missionary under the Christian and Missionary Alliance loaned to Christian Witness Press, Hong Kong, plans shortly to publish the first issue of a new Christian magazine designed to reach great masses of Chinese. Similar in size to *MOODY MONTHLY* the new publication will have a full color cover and thirty-two pages of text and illustrations. Press run: 10,000.

• **MOBARRAK ZARROUK**, Foreign Minister of Sudan, has declared that Islam will not be the official religion of the new African republic, even though the majority of its people are Moslems. At a news conference in Cairo, Mr. Zarrouk said political leaders had agreed that Islam would not be declared the State religion in the country's new constitution being prepared by a constituent assembly. He added that it would be possible for a Christian to become President of Sudan.

• **BILLY JAMES HARGIS**, Tulsa, Okla., evangelist, has personally supervised all twelve balloon launchings into Soviet controlled countries sponsored by the International Council of Christian Churches (see picture). Each balloon, capable of drifting 3,000 miles behind the Iron Curtain, carries five portions of the Bible printed in Czech, Slovak, Polish, Russian and German. Hargis is aided by fifty refugees living in Western Germany. To date almost one-half million gospel-laden balloons have been released.

Before he left the U.S. last month, Hargis reported: "We have taken every precaution necessary and are satisfied in our own minds that nothing will prevent us from launching the balloons as scheduled this spring. We feel that if we continue to bombard the Iron Curtain with copies of the Word of God, that Curtain will soon crumble, as free men, now yoked with the bondage of slavery, shake off the chains that bind them. All the oppressed souls need is encouragement to revolt against the tyrannical leaders. This project to float the Bibles to them will provide incentive to resist tyranny."

• **DWIGHT C. SMITH**, general secretary of the John Milton Society, has called for the publication of more religious recordings and Braille magazines because "our blind population is increasing more rapidly than the general rate of population increase."

• **PREMIER DAVID BEN GURION** has announced that his government is setting up a special committee to investigate the entire scope of missionary activities in Israel.

Special attention will be given to Christian mission schools in which many Jewish children are enrolled. Simultaneously, Roman Catholic sources in Galilee denied that they were carrying on a campaign of proselytizing among the Jews, that the church was offering material incentives to prospective converts, or that converts were being aided in their emigration from Israel.

• **BILLY GRAHAM**, back from a two month tour of India and the Far East (see picture of Hong Kong rally) told representatives of press, radio and TV in Chicago that the most outstanding impression of his trip is that "people are the same the world over."

Recalling meetings attended by a total of more than a million persons, several thousands of whom responded to the invitation, the young evangelist commented: "I had been warned about the Indian mind and the Japanese mind much as I had been warned two years ago about the British mind and the German mind. But . . . the needs of individuals are the same everywhere. When they hear the truth about Jesus Christ, they respond." The following week Dr. Graham addressed a special group of Congressmen and Senators in Washington, D.C., and also met with President Eisenhower to whom he gave a first-hand report of the tour.

• **DAYTON ROBERTS** is chairman of Latin America Mission's new TV Commission. The Commission, organized to meet the challenge offered by nearly fifty TV stations now on the air in Latin America and hungry for programs—even gospel programs—was two years in the planning stage. A major decision called for the erection of a program production center (see picture) in conjunction with station TIFC, Costa Rica, rather than construction of an expensive local TV station. The five-man Commission is composed of Roberts, William Brusseau of Westminster Films (Pasadena), Horace L. Fenton, Paul Peritz and David Solt, all of LAM.

• **JAMES L. IRVINE**, a medical missionary under Far Eastern Gospel Crusade, is constructing the first unit of what he calls the Good News Clinic in Mountain Province, North Luzon, the Philippines. He is trying to reach pagans in Ifugao who, during any type of sickness, sacrifice chickens or pigs in an effort to appease one or more of their 4,000 spirit-gods, rather than use modern medicine. Irvine's Good News Clinic will have the only operative X-ray equipment in Mountain Province.

Minn., and Joe Grabill, Grabill, Ind., have been selected. Both accompanied Odle on a similar trip to the Orient last year, as did Bob Culp, Anderson College senior from Sharon, Pa., who has also been chosen for the South American trip. Other players are Paul Benes, Hope College, Mich.; Larry Miller, Wheaton College, Ill., and David George, Seattle Pacific College, Wash.

The team will meet on the Taylor campus, Upland, Ind.,

for a week of practice and preparation, then leave the U.S. on June 12. Major part of the tour will be spent in Brazil, but plans have been made to play teams in Guatemala, Panama, Colombia, Argentina and Paraguay. The tour will end with the International Youth Congress of Youth for Christ in Caracas, Venezuela, in August.

The team will use the periods between halves and after the games to present the challenge of the Christian faith.

Report Need for 70,000 New Suburban Churches

At least 70,000 new suburban churches may have to be built in the next twenty years as a result of the increasing population shift, according to the *Bulletin* of the American Association of Fund-Raising Councils. The *Bulletin* cited estimates that the suburban population, which now totals 45,100,000, will reach 83,400,000 by 1975.

Nevertheless, even though new churches are needed in the suburbs, the cities will always need churches, too, and many city churches are trying to decide whether they should follow their members to the suburbs or stay and do a missionary job in the city.

Dr. J. Lester Harnish, pastor of the Baptist Temple in downtown Los Angeles, says it is time Protestant churches halted their flight "to the green pastures of Suburbia," rolled up their sleeves, and fought out the problem of the inner city church. He thinks it inconsistent to spend vast sums for foreign missions and to neglect the missionary needs of the big cities here in America. Even though some of his members are moving to the suburbs, he says his church is going to stay and carry on its gospel work on Los Angeles' Pershing Square.

Elsewhere, declaring that "America is headed for the biggest back-to-the-country trend in history," an official of the Southern Baptist Convention reported that "more and more people are moving to the farms and suburban areas because they have found that the souls of men cannot hear where there is too much noise."

He said that although fewer people will be earning their living from the farm, it is the opinion of rural leaders that more and more will select the country as the place to live and rear their families. The Baptists have launched a twenty-five-year plan of rural church development.

Wheaton Academy Choir Plans European Tour

Forty young students from Wheaton Academy, the preparatory school affiliated with Wheaton College, plan to leave on a European concert tour June 14 through August 3. They will be accompanied by Mel Johnson, Academy director; Miss Martha Everett, girl's counselor; Duane Benjamin, choral director, and Mrs. Benjamin. Their itinerary will include concerts throughout the British Isles, Holland, Germany and Switzerland.

Director Benjamin has led academy choirs to Illinois state first awards for three consecutive years. In addition to group honors taken by the choir, first and second awards have gone to Academy soloists, trios, and instrumental groups.

Two British Church Groups Facing Union Problems

Two significant developments in British religious life point to a drawing together of Protestant denominations in Great Britain. The first concerns the Anglicans and Methodists. Officials of these two communions have gone as far as to name delegates to a conference at which closer relations will be discussed. Both the Church of England Assembly and the Methodist General Conference have approved the idea of entering into these discussions.

The second development is a published statement by Dr. Leslie Weatherhead, president of the Methodist Conference of Great Britain. His statement indicates that the Methodists, while holding out one hand of fellowship to the Anglican State Church, are holding out the other hand to the Free Churches. Writing in the *Methodist Recorder*, Dr. Weatherhead says: "It is a sin to remain separate unless vital principles are involved. A United Free Church would be a grand step forward toward church union." He thinks the Baptists, Congregationalists and Methodists could come together to form such a United Free Church. Though the Methodists baptize by sprinkling, he sees no reason why they could not baptize by immersion instead, to conform with Baptist practice.

Meanwhile, two British evangelical groups, having tried to pool their organizations for more effective service (see *N/R*, Dec., 1954), gave up the eighteen-month attempt as "impractical." Leaders of the group issued a joint statement, declaring:

"For the past eighteen months the Evangelical Alliance and the Movement for World Evangelization have been working together, endeavoring to unite the societies under the overall title of the Evangelical Alliance. It has, however, been found impractical to become organically one. Therefore it has been decided that the two societies shall continue as separate entities, maintaining individual programmes.

"It is the desire of both Councils to do this in the fullest possible cooperation and fellowship with each other."

May, 1956

Embryo Preachers Learn Radio Technique



A newly established Radio Student Training program for ministerial students has been inaugurated by Concordia Theological Seminary, St. Louis, Mo., in co-operation with radio station KFVO. The radio station located on the campus of the seminary, and like the seminary under the Lutheran Church, Missouri Synod, has made classrooms, offices, workshop equipment, staff and facilities available for the specialized training.

The course of instruction under the supervision of John C. Pfitzer, instructor in speech (shown teaching the class in the photo above), will include microphone technique, radio announcing, program types and formats, television techniques, building programs, script writing and production.

Pope Reported Preparing New Virgin Mary Dogma

The Pope, according to a report cabled by the Rome correspondent of the Canadian *Daily Express*, has instructed three committees of theologians—one in Rome, one in Belgium and a third in Spain—to study a new dogma concerning the Virgin Mary. Although details are not known, the gist of it is said to be that "the Madonna is the sole mediator between mankind and God."

According to the proposed new dogma, which the present Pope is said to favor, all prayers, appeals for help and spiritual comfort, whether addressed directly to the Father or to the Son reach God through the Virgin Mary only.

In Vatican quarters the new dogma is being defined as "Mary's universal mediation." Concerning this report *The Churchman's Magazine* said: "It is believed that the Pope will proclaim the new dogma whatever the committees say."

Protestants Reported Recovering in Baltic States

Reports brought back by German church delegations to territories controlled by the Soviet Union reveal what has happened to Protestantism in the Baltic states where before World War II Germans constituted an important element in the population.

In Latvia and Estonia there are today around 650,000 members of the Lutheran churches. There are only 100 pastors—half as many as in prewar days—to serve the nearly 300 churches. About 160,000 Lutherans are left in Riga, capital of Latvia. They attend services in twenty-one churches.

During the past year 10,200 children were baptized in those churches, and 7,700 confirmed. Religious marriage services were performed for 4,200 couples, burial services for 15,500. Around 150,000 persons partook of the Lord's Supper.

Accreditation Association to Stress Service

Special assistance for non-members of the Accrediting Association of Bible Institutes and Bible Colleges will be provided this fall at the Accrediting Association's annual meeting October 24-26 in Chicago. Plans for the meeting were laid recently at the spring session of the AABIBC's executive committee. The committee also considered new applications.

"Though executive secretary Terrelle Crum has been untiring in his efforts to answer questions and lend aid to interested schools," a spokesman for the committee explained, "it is our feeling that still more emphasis should be placed on helping other schools toward accreditation."

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Our Moody Readers

Welcome to the New Arrival

The story of "The Little Lamb Who Helped" (MOODY MONTHLY JR., March) is such a lovely one, just as interesting to grown-ups as to children. I'm glad to see a special section for children.—Alice E. Proud, Masonville, N.J.

I am especially grateful that you have started that fine, new children's section.—Mary E. Studer, Orrville, Ohio.

The children's department... is a wonderful addition.—Ruth Christopher-son, Bellingham, Wash.

Correction from Montrose

Your article in the February number of MOODY MONTHLY by Faith Coxie Bailey, "R. A. Torrey's Most Persuasive Sermon," I read with keen interest, for my family loved him and we had the privilege of entertaining him and his wife many times.

I have kept a diary since I was 13 years old, and now I am 87—so items of interest concerning godly friends and speakers are most delightful to review. So with your permission may I correct an error?

My diary reads: "Oct. 25, 1928—Dr. R. A. Torrey died during the early hours in his sleep in Asheville, N.C. Oct. 30th—the body of Dr. R. A. Torrey arrived in Montrose at 4:30 P.M. on the Lehigh Valley railroad... accompanied by his son, Reuben, and the Rev. Will Houghton [later Dr. Houghton, president of Moody Bible Institute]. It was taken to Torrey Lodge and on Wednesday, Oct. 31, the funeral was held.

"It was a balmy, beautiful day, and the first floor of the Torrey Lodge was filled with sorrowing guests. Very few flowers, and the casket was not opened. [Mr.] Houghton... conducted the services, and we were lifted above the earthly into heaven itself. Remarks were made by Rev. Mr. Philpot of the Moody Church, Mr. Fitzgerald [Dr. Fitzwater] of the Moody Bible Institute and Mr. Kinne of Montrose Conference... Twenty-three cars followed in line to the hill back of the conference grounds, where the grave had been dug out of solid rock, and the body was laid to rest. Dr. Torrey has had an abundant entrance into His presence.

"My husband and I were present at the services and said goodbye to Reuben, who left immediately afterwards, and we sent messages to our beloved friend, Mrs. Torrey."

This simple review will correct the error on p. 41: "He sat with Clara on his Montrose, Pa., porch."

It's not necessary to correct the mistake, but Dr. Torrey was too great an evangelist to get his death date mis-quoted.—Mrs. R. J. McCausland, Mont-rose, Pa.

Clearly the inference to be drawn from the article is that Dr. Torrey died at Montrose. It should have read: "Two weeks later, in Asheville, N.C., he was called Home." As to the actual date of his death, a check of biographical references indicates that it was October 26, 1928, in the early morning hours.

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of His own with the tragedy of the five widows and children ["Five Lives for the Aucas," March]?

In the days of David Livingstone, many of his friends urged him to come home at once on furlough, for his teeth were in bad shape and his body racked with frequent malarial fever. It was good medical advice, yet this stubborn old missionary went on his way and paid no heed to it. He died alone in a miserable hut.

And yet the thought of that worn-out, disobedient old man dying on his knees, praying for Africa, has inspired more young people to volunteer for missionary work than any 500 dentists with perfect teeth or any 500 doctors in perfect health. "The blood of the martyrs is the seed of the church."—Alexander M. Allan, Claremont, Calif.

The blood of martyrs is still the seed of the church today. In that connection readers will be interested in the following photograph of one of the five martyrs. This was not available at the time the March issue went to press.



James Elliot—Courtesy The Sunday School Times

There's Many a Slip

One thing bothered me about my article ["My Kid Brother, Nate," March]. I said Nate was the second from the youngest . . . It must have been confusing the way I put it, because somebody switched it around so it sounded like Nate was the second one to die in the family.

Maybe it doesn't sound that way to the other readers. At any rate, Ben is very much alive.—Phil Saint, San Jose, Costa Rica

Persecution in Israel?

Various societies appeal through the MOODY MONTHLY for funds to aid the "poor, desolate, persecuted, discriminated Hebrew Christians in Israel." Hebrew Christians in Israel are neither persecuted nor discriminated. They are as well off as all other inhabitants of the State. Those advertisements and appeals for funds are not justified and cause us unpleasantness. — Moshe I. Ben-Maeir, Haifa, Israel.

After a careful check of MOODY MONTHLY advertisements the statement quoted above was not found. Attention is called to the needs of "poverty-stricken Hebrew Christians in the Holy Land." But nowhere is it stated or inferred that Hebrew Christians are being persecuted or discriminated against in Israel.

May, 1956

Handcrafts for boys and girls



261 HANDCRAFTS AND FUN FOR LITTLE ONES—by Eleanor Doan

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That's why we decided to go right back to fundamentals and try to write an ad that would tell you in plain language about Moody Annuities and what they will do for you.

Carl J. Frizen, Department of Stewardship
MOODY BIBLE INSTITUTE

What is an annuity?

In simple dictionary terms, an annuity is a specific amount of money paid to an individual at regular periodic intervals. How much money you receive and how often you receive it depends on which of several kinds of annuity agreements you enter into.

Basically, a Moody Annuity Agreement is a legal contract by which MOODY BIBLE INSTITUTE, in appreciation of a gift of money for its work, promises to pay the donor a fixed sum of money at regular intervals as long as he lives.

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when you are 65 (female 70) years of age, your annual income for life would be \$59.22. If you are 70 (female 75) when you make your annuity contract, you would receive a life income of \$64.66 per year. Annuity payments may be made to you on a semiannual or annual basis, whichever you prefer.

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How safe is your Annuity Agreement under the Moody plan?

That portion of your money not used directly for the work of the Institute is set aside in a special reserve fund and is used only to make payments to Moody annuitants (people who have purchased annuity agreements).

This reserve fund is maintained in accordance with the highest actuarial standards and is never used for operating expenses or any other purpose. The Institute buildings and equipment represent tangible assets over and above the annuity reserve fund which further protect our annuitants.

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Editorials

The Swing of the Pendulum

Men are so often creatures of extremes. There are times, no doubt, when an extreme position is necessary. There must be no trifling with sin. There must be no short-changing of the truth. But there are times when we turn from one position to embrace another as though what we formerly held were altogether wrong and what we now espouse is altogether right. Yes, turning from idols to God, from error to truth, from disobedience to righteousness is a conversion from what is altogether wrong to what is altogether right. But all our decisions are not in this category.

From certain sources in evangelical circles there have recently come quite caustic criticism of fundamentalism and fundamentalists. We are using these designations because they are commonly used. We mean by them the orthodoxy which has been the main stream of Christian teaching through the centuries. Now we admit that it is a good sign when a man or a group of men can take an objective look at themselves—and correct what they find to be wrong. We are not concerned about a healthy self-examination and a proper rectification. But we are concerned when the criticism is tantamount to a repudiation that is in danger of going to the opposite extreme.

We suggest the following as areas in which we should watch so as to avoid the swing of pendulum to such an opposite. If some of us were antagonistic to the findings of science, are we now in danger of swallowing too much simply because scientists speak? If some of us had strange ideas about motion pictures being wrong *per se*, are we in danger of thinking that most any kind are now all right? If some of us were a bit legalistic and extra-demanding about worldliness, are we now in danger of going over completely so that anything goes—especially within the sanctum of our own home? If some of us carried our separation so far that we lost the opportunity of contact with those of liberal persuasion, are we now in danger of obliterating the absolute distinction between fundamentalism and modernism?

We are quite sure that the conditional part of the above sentences are overstatements when referred to fundamentalism as a whole. However, they are representative of the kind of criticism that is being bandied about.

But even if they were true, we ought not to go overboard. We do have the truth of God—and it is truth in all the areas in which it speaks: doctrine, life, science, history, etc. Furthermore, may the Lord help us to continue to emphasize Christian living as well as Christian doctrine. Let us remember, however, that Christian living without Christian doctrine is impossible, while Christian doctrine without Christian living is a denial that we truly know the truth of God.

The Day Will Declare It

So now "Good Old Joe" is not, even to his compatriots, all he was cracked up to be. Though we have read much of the stream of reasons behind the Soviet's anti-Stalinism, we are not at all sure that we know the full answer. But there are some things of which we

can be confident.

It is a most interesting fact that, given enough time for perspective, the world's evaluation of a man can be so accurate. While the judgment of humanity is not infallible, it is often amazingly true. Granted that, in this case, the Russian leaders' judgment may be dictated by ulterior motives, nevertheless who will say that the view will not be ratified by succeeding generations? Thus even human history reminds us that the despot's glory is a passing one. So there is underlined the old scriptural dictum: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

But there is something more here. After all, men can be wrong . . . even many men of many generations. Perhaps that is one of the reasons Paul was led to write: "It is a very small thing that I should be judged . . . of man's judgment" (I Cor. 4:3). Man's evaluation may change. Man's judgment may be erroneous.

Undoubtedly Stalin now knows that it does not matter very much what men think, but it does matter exceedingly what the judgment of God may be. If we know this truth, it should make us less concerned about what men think—except that we shall not cause them to stumble needlessly. Furthermore, it should make us truly concerned about the Lord's evaluation of what we really are.

Demons

The appearance of the article, "Demons Today?" in this issue indicates that the editors believe that the subject is important. While we would protest restricting one's field of study to this subject or even making it a major item of preoccupation, nevertheless it is very important for us to know something about the devices of the devil. Perhaps the best corrective to possible over-emphasis in this direction is for us to be sure that the Lord Himself occupies most of our attention.

It may be that we as Christians have more or less taken the view of the unbeliever about this subject. It could be that some of us have relegated the topic to the realm of superstition. Perhaps these articles will serve to bring us up short in the realization of the reality of these beings. Frankly, it is a tragedy indeed, if we do not know we have this opposition. We wrestle—if we are wrestling—against principalities and powers, against the world rulers of this darkness (Eph. 6:12). The opposition of the devil is real, whether he attempts to defeat us by tempting us to believe that he is our friend or by attacking us directly and relentlessly.

But no Christian needs to be deceived. The Word of God reveals his devices. The blood of the Son of God assures our triumph. The twin keys of surrender to the will of God and of faith in Him will make God's victory at Calvary ours. And, in all the conflict, do not forget the mighty weapon which old John Bunyan called "all prayer" (Eph. 6:18).

The Case for Bible Conferences

Elsewhere in this issue (p. 32) you will find Moony MONTHLY's annual Directory of Summer Bible Conferences and Christian Camps. We are willing to invest considerable time and effort in this directory, as well as the rather large amount of space required, because we believe it is a service which many of our readers appreciate. We are also glad to do this because we are persuaded that evangelical Bible camps and conferences are making an important contribution to the church and are therefore worthy of support and encouragement.

Bible conferences and camps are of course widely accepted by the Christian community of our day—in fact there is danger that they may be undervalued because of their very number and easy accessibility. But such should not be the case. With this thought in mind we would urge you to check over several of the really important advantages of a Bible camp or conference vaca-

tion before making your plans for the summer. Stated briefly and simply, these advantages might be enumerated as follows:

1. Bible camps and conferences make it possible for believers to enjoy a distinctively Christian kind of vacation. At a very reasonable cost, one or two persons, or an entire family can vacation in a resort setting, as part of an all-Christian community, while they enjoy a worthwhile program of instruction and inspiration.

2. A time at a Bible conference or camp is especially likely to be a time when God can speak in a significant way, to you and your family.

3. Time at a Bible conference or camp provides a special kind of Christian experience which supplements rather than duplicates the kind of fellowship enjoyed in the home church.

4. This kind of vacation is good for one's family. Sending your child to a Bible camp or taking him to a Bible conference which provides suitable activities for young people is one of the most effective things you can do to encourage him in the Christian life.

5. A stay at a Bible camp or conference will bring you and your family in touch with new Christian friends whose testimonies and fellowship will greatly enrich your own lives and usefulness for years to come.

6. A Bible camp or conference will bring blessings into your life and the lives of other members of your family which you in turn will share with others.

7. Such a vacation should normally increase your knowledge of the Word of God. It should introduce you to Bible teachers and to points of view which will greatly enrich your Christian outlook, add to your spiritual maturity and whet your appetite for more intensive personal Bible study.

8. Finally, and this is of real importance, your interest in Bible camps and conferences will help to encourage a movement which, as we have already indicated, is making a most important contribution to the cause of Christ throughout our country.

Introducing "Your Answer Panel"

Through the years one of the consistently appreciated features of MOODY MONTHLY has been the department featuring questions and answers. In the past decade, Nathan S. Stone, editor of the department, "Answering Your Questions," has replied to literally hundreds of inquiries, most of them relating to Bible interpretation and doctrine. In all probability a collection of his answers will appear in book form sometime next year.

Meanwhile the scope of MOODY MONTHLY's questions department is being broadened even further to include, in addition to doctrinal and interpretative questions, answers to factual questions concerning such related subjects as missions, archeology, gospel music and Christian education as well as matters of spiritual guidance. Arrangements permitting the editors to draw upon virtually the entire faculty and staff of Moody Bible Institute will enable the new department to present a variety of answers from persons especially qualified in various fields.

Mr. Stone will of course continue to contribute to "Your Answer Panel" as the new department is called, and will in addition care for much of the correspondence in connection with this feature. The new department is found this month on page 54.

Dr. Rood Goes Home

The close of the earthly journey of Dr. Paul W. Rood, for three decades president of the World Christian Fundamentals Association, recalls a life singularly rich in its usefulness and blessing.

Dr. Rood went to be with his Lord on Tuesday evening, February 14, after several years' infirmity. It was in 1950 that he suffered the first of a series of strokes which resulted the following year in his loss of speech. Under the loving care of his wife he spent his last years in his Los Angeles area home, writing, reading and in the all-important ministry of intercessory prayer.

The foundations of Dr. Rood's forty years of varied ministry were laid in Mission Covenant pastorates—at first in Illinois and Minnesota; later in Seattle, Wash., to which he went at the age of twenty-six; in Turlock, Calif., and in Chicago. While in this midwestern city God used him to organize a luncheon meeting which resulted in the formation of the Christian Business Men's Committee.

In 1935 another opportunity for service was opened with the invitation to become president of the Bible Institute of Los Angeles. After serving in this post for three years, he resigned to devote the remaining years of his active life unreservedly to itinerant ministry throughout the United States, Canada, Central America and Europe, a ministry resulting in the salvation of great numbers of souls.

Thus men have again seen the benediction of a life transformed by the Lord Jesus Christ and made abundantly fruitful. Those whom he has left behind rejoice in the memory of his testimony for Christ, in the usefulness of his life down through the years and the blessing for which he was a channel.

Coming Next Month

WHY NOT GO CAMPING?

If you're looking for a vacation bargain, don't overlook camping. It may be the answer for you, too, as it was for Kenneth Taylor and his family of nine last summer. Mr. Taylor tells you about it next month in an informative article with a tongue-in-the-cheek title, **CAMPING IS FUN—for Those Who Like It!**

STEP INTO YOUR PASTOR'S SHOES

Do you ever wonder just why your pastor doesn't manage to do this or that a little better, or a little more promptly? Most of your questions should be answered next month by Doris L. Seger's article, **STEP INTO YOUR PASTOR'S SHOES**. This revealing picture by a church secretary is a June highlight.

YES, YOU CAN WITNESS!

Perhaps you, too, are one of those who works at witnessing—without too much success. If so, there may be an easier, simpler, vastly more effective way. Missionary Anna Van Hook describes it for you in the June issue in a brief and to-the-point treatment of the impact of the Christian's overflow life.



A MOTHER REMEMBERS

By Edna Moore Schultz



To every mother comes a time of remembering . . . Lambert photo

*Here is a word for all who tremble
at the task of guiding tiny feet . . . and
a note of praise to voice the thankfulness
within the heart of many a Christian parent*

LIKE most mothers, I have my little store of special treasures. One is a yellowing page from *MOODY MONTHLY*. The date is May, 1937, and my own name appears beneath the title, "My Baby," which I know so well.

Today the words bring back the thoughts that crowded into my heart as I wrote them nineteen years ago. *My heart is painfully aware that those feet are not so little any more . . . Her babyhood has been so brief . . . Soon upon those shoulders that are so small, will come burdens such as every woman has had to carry since time began . . . And so I must prepare her . . .*

How quickly the years have come and gone! And now I can assure young mothers—and fathers, too—that the path where Jesus leads brings no regrets. If you will "train up a child in the way he should go," God will keep His promise that "when he is old, he will not depart from it" (Prov. 22:6).

That day long ago, as a new mother, I wrote, *God has been good to me. He has felt that He could trust me with this soul. I must not fail. I have been given a task. Shall I shirk it? Shall I look for other tasks never meant for my hands to do? . . . Is the trusting of a soul in my hands unimportant?*

✦ **EARLY** in our married life, my husband and I took as our family verse: "As for me and my house, we will serve the Lord" (Josh. 24:15). We soon found that it was easier for us to answer for the "me" part of the verse than for "my house." We realized that when our child would come to the age of accountability, she would have important decisions to make for herself. But there were certain duties, we believed, which we as parents should fulfill in order to prepare her for those decisions if we were to "train up" our child. We knew our wisdom was not sufficient, so first, like Hannah of old, we "loaned her to the Lord all the days of her life."

On Sunday mornings, there was never
[Continued on page 49]

Juvenile Delinquency



The church with vision can win youngsters for Christ and so become an active force for good in its own community. Monkmeier photo

You listen as a high school principal talks to some people who want to start a teenage Bible club in the school. He says, "We don't need a Bible club in this school. All our young people are fine, high class youngsters. They don't need that sort of thing." A few weeks later one of those "fine youngsters" murders his own father. You say, can this be possible in our enlightened twentieth century? Who—what—is responsible? How did this boy get that way?

If, as Wordsworth said, "the child is father of the man," what will be the future of America? That question is being asked by every thoughtful American. For the rate of delinquency among our young people, which has already reached amazing proportions, from all reports, is still rising.

In the search for causes and solutions from a Christian standpoint, the article which follows is the third published by *MOODY MONTHLY* since last November. The first in the series sought to view the situation against the background of

our complex world. The second was an attempt to discover and explore the unique position of home and family in combating the problem. In the current discussion the investigation is directed into a new and vitally important channel which must lie close to the heart of all Christians.

This entire series has been adapted and abridged from "Young In Years," a series of panel discussions moderated by Dr. S. Richey Kamm, chairman of the division of social science at Wheaton College, Wheaton, Ill., and presented last fall over radio station WMBI in Chicago.

Participating with Dr. Kamm in this panel are Mrs. Harold E. Garner, special instructor in Christian education at Moody Bible Institute, and Clate A. Risley, general secretary of the National Sunday School Association. After some preliminaries, Dr. Kamm says:

KAMM: To get off to a good start, suppose we come to our first question, which is this: Is Christian education, or religious instruction, important in meeting the needs of our young people? What's your opinion on that, Mrs. Garner?

GARNER: Well, I'd like to answer that question with a statement made by Mr. J. Edgar Hoover, director of the Federal

Bureau of Investigation. He said: "If all Americans would join this 'back to God' movement, and train their children to respect the Ten Commandments and other moral laws laid down by all the great religions, we would soon bring delinquency under control."

KAMM: Mr. Risley, what's your opinion on this?

RISLEY: I'd say that religious instruction is a fundamental way of preventing juvenile delinquency. About a year ago I heard a radio program in which State's Attorney Gutknecht of Cook County, Ill., brought out, indirectly, this same thought. He said that we hadn't solved the problem at all with our parks and our recreation program, but that there was a need for the right kind of religious instruction. We of course believe that "religious instruction" should be definitely Christian.

KAMM: That's very interesting, Mr. Risley, because about a year ago now I was having a little visit with a States Attorney in our county (Du Page County, Ill.). He had been facing a rather serious situation which had developed among the teen-agers in our community. And at that time, some people who were interested in the problem of teen-agers approached him and said, "I think we can help you. Let's put on a big social event

y and the Church

Schools, government, social agencies—all are directing an attack against this problem. What is the church doing?
What is YOUR church doing?



For many children religious training must come from the church or not at all.



A mission field may often be found at the church's back door.

and get the youngsters together and help to keep them out of trouble."

In speaking to me about it he said, "I looked at those people and said, 'Well now, let me tell you the kind of youngster I'm having trouble with. Here is a boy thirteen years of age who sits across the desk from me and when I speak to him about his crime—a crime against nature—he looks at me and says, 'Well, what's wrong about that?'" In my opinion," said this State's Attorney, "these youngsters don't need more recreation—although I'm certainly not opposed to recreation. What they need is to know the difference between right and wrong."

The panel then listens to a tape-recorded interview with a young fellow who is an inmate of one of our correctional institutions. After giving some personal history, he gives it as his opinion that the cause of his present trouble is "home problems" and the "lack of religious training."

KAMM: Now that we've heard what this boy has said, let's ask ourselves, In what way is religious instruction a preventive measure?

RISLEY: Well, one thing is basic. We cannot get away from the fact that action is determined by belief. If we can convince a man that the building he is in is on fire, he is going to act upon

that belief. If we have a generation of young people—and older people, too—who believe that they are accountable to God, it is going to make a difference as far as their living is concerned.

GARNER: I read something recently that bears on that. The statement was made in the National Conference on Prevention and Control of Juvenile Delinquency: "Religious education is a fundamental way of preventing juvenile delinquency. It is our job to teach children and youth about the meaning and values of life and to guide them in a spiritually vital relationship with God and their fellow man."

KAMM: Well, if religious instruction, if Christian teaching, is so basic and so vital in our democracy, I think it is in order to ask the question: Who is responsible for it in our society?

RISLEY: I see it this way. There was a day when a great deal of religious instruction was given in the public school and in the home. But today almost all the moral and religious instruction that is given at all is given in the church. I'm wondering if we ought not to remind our public and our people and our Christian parents that if their child and the children of their community are going to receive religious instruction, they must get it there—in the church.

KAMM: And I suppose some of us who are living in communities where families are moving in by the hundreds and thousands, as we know they are in some of these suburban areas, are beginning to realize anew the church's tremendous responsibility.

RISLEY: Think how many children we have who are not receiving religious instruction. The latest information on that is that between 36 and 37 million children of elementary school age and high school age are not receiving any kind of religious instruction whatsoever—that includes Jewish, Protestant, Catholic, and "cult."

KAMM: You are right. What that means to the future of America, nobody can say—a generation growing up without this basic training in preparation for life in this country. Well, now that we have reviewed briefly this matter of the importance of religious instruction, we come to another question. How shall we teach? Are we using the best methods in our Sunday school in presenting these basic truths?

RISLEY: The Sunday school has made some real strides in the matter of instruction even in the last decade. For example, in visual education. The Sunday school is in many instances far ahead of

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Byways of Blessing

By Warren W. Wiersbe

*In revelation-land you can follow
a thousand paths as they cross and cross again—
and find a blessing at every turn.*

breed contempt! Of course, the fault lay in my own heart, and not in the inspired Word of God; for the blessings were surely there if only I could find them!

Then the Spirit revealed my error to me: *I was not searching the Scriptures!* I believed that the Bible was its own commentary, but I failed to practice

to the familiar words of verse 32: "And I, if I be lifted up from the earth, will draw all men unto me." I noticed that the center column references pointed to John 3:14 and 8:28 (you can find them in your Scofield Bible beside letter o) and I turned to those verses.

Here I had three verses in one book, all of which used the phrase "lifted up." There was bound to be a rich treasure here, I thought, so I asked the Spirit to guide my meditation. (After all, the mere chasing of cross references around the Bible is not going to feed our souls! We must allow the Holy Spirit to guide us into the truth.) The Spirit seemed to say to me, "Why was the Saviour lifted up?" and I discovered that each of these verses gave a different reason.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That who-

Do you ever find yourself reading the Bible and seeing only words? Have the precious portions of the inspired Book become so familiar to you that they hold little meaning for you any more? Have you ever come to a very familiar passage and said to yourself, "Oh, I've read this so many times!" and then turned the page to a more inviting chapter? You have? Then I have good news for you! Pick up your Bible and get ready for a journey into some wonderful byways of blessing in God's Word!

You have probably heard someone say this at one time or another: "The greatest commentary on the Bible is the Bible itself." I had heard that statement many times and had accepted it as true—but I had never put it into practice.

I had also heard preachers say, "The Word of God never grows old; it is eternally fresh to our souls." And I believed that statement, too; until, reading the same familiar words over and over again, my Bible reading began to grow stale.

It has been my practice for several years to read through God's Word every year, besides reading selected portions (like Psalms, Proverbs, Joshua and John) several times each year. Consequently, I found myself on very familiar ground many times; and familiarity began to

...came not because of me, but for your sakes.
31 Now is the judgment of this world: now shall the "prince of this world be cast out."
32 And I, if I be lifted up from the earth, will draw all men unto me.
33 This he said, signifying what death he should die.
34 The people answered him, We have heard out of the law that

"comparing spiritual things with spiritual." I would read the left-hand column and study the words that were so well-known to me; then I would read the right-hand column with the same results; and all the while I was neglecting that important center column with its many cross-references!

Once I let the Spirit lead me into other portions of the Word, illuminating one portion with another, I found myself joyfully journeying on precious byways of blessing in the Word of God.

♦ Let me illustrate what I mean. You probably have a Scofield Bible somewhere near at hand, so I will use it for these first few examples. (And please forgive that recurring first person singular! This is more of a personal testimony, because I want to share these blessings with you, rather than write some scholarly essay—which I am sure I could not do anyway.) Do you have your Bible? Here we go!

I was reading John 12 in preparation for one of my weekly classes, and came

...came down from heaven, even the Son of man which is in heaven.
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:
15 That whosoever believeth in him should not perish, but have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

soever believeth in him should not perish, but have eternal life" (John 3:14, 15).

"Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He..." (John 8:28).

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

There were three reasons, then, I saw,

Portions of Scripture reproduced on these pages are from a Scofield Reference Bible.

Moody Monthly

why Christ must be lifted up: that men might have life; that men might know the truth; that men might be drawn to Him. What a wonderful parallel to what Jesus says in John 14:6: "I am the way (John 12:32), the truth (John 8:28), and the life (John 3:14-15)..." What a joy it was to my own soul to find this byway of blessing—and it was a blessing to the class, too!

✦ Now would you like to join me in a little spiritual journey, and is your Scofield Bible still handy? Look up Luke 3:2. There we are told that Annas and Caiaphas were the high priests when John the Baptist came preaching. The little letter *b* refers us to three other Scriptures: John 11:49 and 18:13, and Acts 4:6. These two men, Annas and Caiaphas, figure in each of these four verses; but in each case a different witness is sent to them:

Luke 3:2—John the Baptist

John 11:49—Lazarus, raised from the dead

John 18:13—Jesus Christ Himself

Acts 4:6—Peter and John

What an indictment is made against these two men! They saw and heard four of the greatest witnesses ever to appear, and yet they rejected the free offer of salvation!

One more example, using the Scofield Bible. In Psalm 118:14 we read, "The Lord is my strength and song, and is become my salvation." The center column refers us to Exodus 15:2 and Isaiah 12:2, where we find this very same testimony of the Psalmist repeated. Surely from this emphasis there is some deeper truth here! So we begin to study the context of these three verses.

Of course, the verse in Exodus takes us back to the victory of the Jewish nation when they crossed the Red Sea. The setting of the Isaiah passage (beginning with 11:10) seems to point to a future regathering of Israel when God will duplicate the miracles of the Exodus (see 11:15-16).

The setting of Psalm 118 is not too apparent on first reading; but verses 1-3 indicate that Israel is the theme, that there had been a time of suffering and warfare (vv. 5-13), and that something had been built in spite of this tribulation (vv. 22, 23). The mentioning of gates in verses 19 and 20 might suggest the rebuilding of the walls in Nehemiah's

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27. They understood not the spake to them of the Father.
28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that pl

Revival in Our Churches?

By Armin R. Gesswein



Mr. Gesswein is founder and director of the ministers' Revival Prayer Fellowship, an interdenominational association working through city-wide prayer groups and revival conferences to encourage New Testament revival and evangelism.

BEFORE World War II, it was my privilege to witness the great Norway revival which came to the churches and chapels of that land. On my return to this country from that part of the world, I heard two big questions concerning revival in America.

Many asked, "Will we here in this country see revival days again?" To this some said, "No." Others said, "We hope so." Many were praying. Then came a new thing as thousands began to flock to huge evangelistic meetings. Many tasted something new from heaven. As time passed, the feeling grew that the heavens had been opened again and that revival was possible.

But there was also a leveling off and a settling down. And the further question remained: "Shall we see revival in our churches again?" Here I used to swallow hard and hesitate before replying. I do not hesitate any longer. *Where else are we to see it but in our churches?* That is, if it is to be real revival.

Evangelism, fine as it is, is not revival. Asked, "Is this revival?" a few years ago after a particularly striking response to a series of meetings, Billy Graham replied: "No. When revival comes, I expect to see two things which we have not seen yet. First, a new sense of the holiness of God on the part of Christians; and second, a new sense of the sinfulness of sin on the part of Christians."

We might add a third and closely related indication of revival—a new working of the Holy Spirit in the local church. Why? For two big reasons, among others: first, because the Word of God calls for it; and second, because the world challenge calls for it.

Writing on the Welsh revival, Dr. G. Campbell Morgan points out that it was "a church revival." He then goes on to say that it not only pertained to Christians, reviving and transforming them, but that the meetings were held in the regular church and chapel buildings up and down Wales. Likewise, when sinners were converted, they were immediately added to the churches.

There is a special word for us today in the book of Revelation. This book is a revelation for the churches to the end of the age—it begins with Chapter 1, not Chapter 4. It is not only a prophecy of future events, it is a revelation of revival in our churches.

Here we find the answer to the question, "Is it God's will to send revival to our churches?" As we read the opening chapters, we can only say, "Is anything else God's will?" Even if preachers had to be like Jeremiah, weeping and pleading with and for God's people, with little or no response, revival would still be His will.

In this passage, God not only shows us His will for church revival, but His way. He lays bare two great burdens: His method and His message. When this pattern is followed in the Spirit, method and message unite to bring revival to His churches.

The book of Revelation makes it clear that normally the pastor rather than the evangelist is the key to church revivals. This is not to disparage evangelism in any way, but the pastor is the star in Jesus' right hand (1:20). He is to have an ear and to hear. If he gets the message, the church will get it. He is God's channel. If he does not hear and heed that message, the local church has little chance, no matter how many men are brought in from without.

Pastors who long for church awakenings will also desire to get together. This is the reason, it seems, that God has been blessing our pastors' revived prayer fellowship movement with its prayer meetings and conferences. But it is only a beginning. We need at least a dozen conferences across the land like the one we have twice a year in the Los Angeles area and at other places; and we need hundreds and hundreds of weekly prayer fellowships of pastors.

When pastors pray much, their people will pray. When pastors repent, their congregations will do likewise. When pastors are revived and preach with new anointing, their people will be revived. And there will still be plenty for the evangelist to do. He will be more used than ever.

God's message is "repent!" This is His message to the individual Christian and to entire congregations. Pastors no less than evangelists must preach repentance to the churches. Revival means repentance. It is easier to say, "We need revival," than to say, "We need to repent." But those who repent get the revival. Judgment must begin at God's house.

He that hath an ear, let Him hear what the Spirit saith unto the churches.



For twelve long, wretched years
it seemed that the devil himself took
complete control of Pa,
but Ma just kept on trusting

WHEN MA W

By Helen I. Eisenhart

SOPHIE, why don't you leave him?" begged relatives, friends and neighbors. "He'll never be anything but a drunken bum."

Sophie was my mother. The drunken bum was my dad. To us, their children, they will always be "Ma and Pa."

To the well-meaning pleas of worried friends, Ma always had but one response. "For the children's sake," she would say, "I'll stay with him, and I'm praying every day that he'll change."

Sophie was the daughter of an immigrant German grave digger who lived in Flushing, L.I. One day at the home of a friend she met John, quite a dashing young man from out of town. It was love at first sight. They were married very soon and began housekeeping in his home town of Niagara Falls, N.Y. John was a butcher of no mean skill and made plenty of money.

When in about a year a son was born to the young couple, life seemed very rosy. They named him Clarence. Then in quick succession other babies followed each other into Sophie's motherly arms. There were Harold and Grace and John, Junior. (This little John died while still a baby and later another baby was also named John.) Then I, Helen, came, and Florence and the other John; Minnie followed, and Clara, Mabel and Dorothy. There were eleven children altogether, and Ma loved and wanted every one of us—she was a woman who looked most natural when a baby was held close to her heart.

Life for us could have been happy if Pa had not started drinking. He had not been a drinking man when they were married, but feeling that he had to be a good mixer because of his business, he took up social drinking. In a few years he was a confirmed alcoholic, and by the time I arrived Pa had drunk up a home and a meat market or two, and the fam-

ily was in a desperate condition. My earliest recollections are of the squalor of a little foreign settlement "across the tracks," and it had all the sordid characteristics which that name implies. Certainly it had none of the beauty one associates with the falls called Niagara.

It always seemed in those days that winter came too soon and stayed too long, and Pa could seldom be depended upon to have coal in the house for the old pot-bellied stove. Many a wintry afternoon Ma dressed herself and some of the older children as warmly as our scarcity of clothing made possible, and with a burlap bag trudged the railroad tracks back of our house to pick up the few pieces of coal which had fallen off the coal cars. Back into the house, with feet numb and hands chapped and almost frozen, Ma dragged her pitiful burlap bag of coal, happy that her children would be warm for another night.

Long after the meager supper had been eaten and the children tucked under their shabby thin blankets, Ma would sit and wait for the stumbling footsteps which would mean Pa had found his way home from another drunken carousal. When he was too drunk to push the door open, Ma dragged him in out of the snow and cold. He was a heavy man, but somehow she would manage to undress him and put him to bed. For this there was never a word of appreciation.

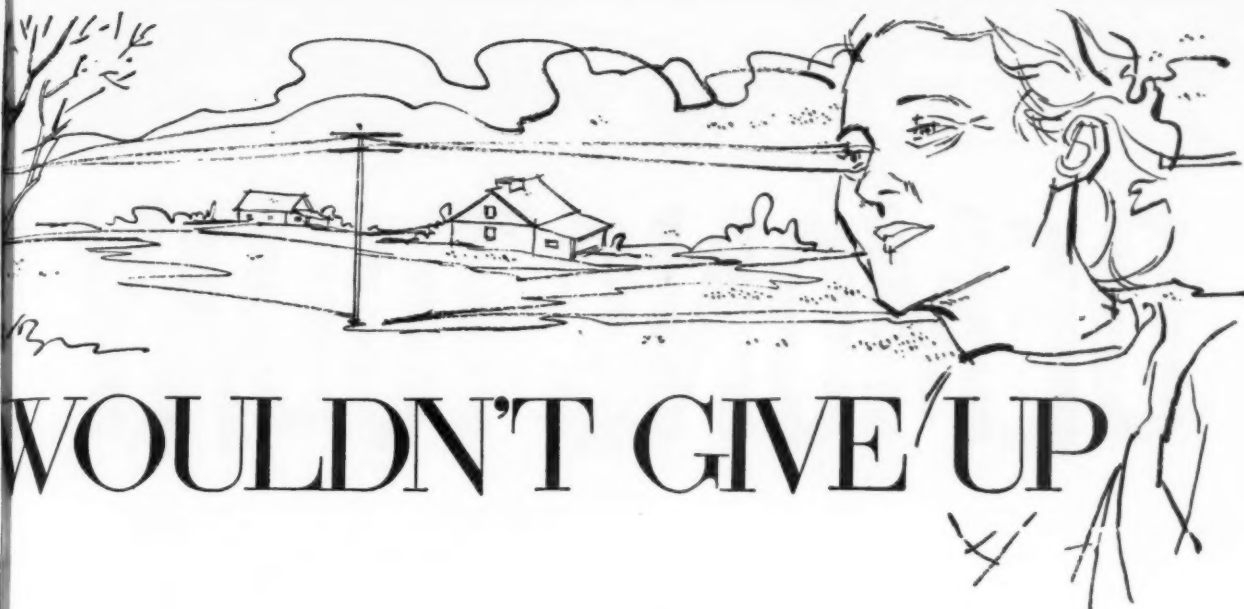
Ma was a handsome woman with fine features and flashing black eyes framed by dark waving hair. Fortunately for herself and for us children, her gay sense of humor was never drowned by the bitter experiences she endured. Often she was urged by interested friends, "Sophie, you could have a much better life without him—why don't you listen to reason . . . ?" But about the time I was born, Ma had a tremendous spiritual experi-

years
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of Pa,
usting

A WOULDN'T GIVE UP

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ence which undergirded her outward serenity and confidence.

✦ It was during a great city-wide revival campaign that Ma accepted Christ as her personal Saviour, and from that moment she was convinced that she had found the only thing that would ever change her drunkard husband's life. But when she talked to him about it, he laughed her to scorn and out of pure spite, apparently, drank more than ever. For twelve years it seemed that the devil, himself, took complete control of Pa. Ma was in constant fear that one of us children would be harmed during some of his terrible rages, and I know that many times only through her vigilance and intervention were we saved from injury.

Pa was out on a drunk as usual the night little three-year-old Minnie choked to death in Ma's arms from whooping cough. He was barely sober enough to attend the sad little funeral a few days later. For a solid year, the year of 1922, Pa was literally soaked in liquor, his mind a perpetual intoxicated fog. Pa's own sisters pleaded with Ma to take the children and leave before something terrible happened. But Ma's answer never altered. "I've prayed that John's life will be changed," she would say, "and God will answer. I'm positive of it."

One snowy evening late that November Pa reeled home earlier than usual. Ma was helping in the home of a sick neighbor. Little Johnny, only five years old, was home with some of the older children. Pa very rarely bothered with any of us youngsters, but if he had a favorite it was his little namesake, Johnny. Johnny met him at the door that night with some excited childish prattle about a revival meeting at the Community Hall across the tracks.

"Will you go and take me, too, Pa? Will you?" Johnny coaxed. Pa was drunk

enough for anything at the moment.

"Shure, Johnny, let's go," he answered.

Pleased, Johnny pinned his worn little coat together with a safety pin and pulled a red tassel cap down low on his head. Taking Pa's hand, he and Pa trudged through the snow, past the tumble-down shacks of the neighborhood, and across the tracks where the homes were much nicer. Pa's steps were unsteady and little Johnny half supported him as they made their way over the slippery sidewalks.

As they neared the small community hall where the gospel services were being held, Pa heard the worshipers singing, "Whiter than snow, yes, whiter than snow, Lord, wash me and I shall be whiter than snow." Only then did it dawn on him that his clothes were unkempt, he was unshaven and very, very drunk.

"Johnny," he said, glancing down at the eager boy at his side. "Johnny, let's go home and tomorrow night I'll get all cleaned up and we'll come back. Tomorrow night, Johnny."

Johnny's happy smile disappeared and he was very near tears.

"No, Pa, No! Let's go in now," he begged, as he tugged hard on Pa's hand. Too drunk to argue very much, Pa tottered up the steps and opened the door. He tried to tiptoe to a back seat, but his attempts at being quiet were anything but successful. Finally he and Johnny were seated.

✦ WHEN Pa became accustomed to the warmth and the bright lights, he tried to focus his gaze upon the man behind the pulpit. With a startled gasp he began mumbling to himself.

"Bob! My old pal, Bob! It can't be..." He remembered the hours he and Bob had spent together in barrooms all over the city.

But it *was* his old pal, Bob. Suddenly the preaching stopped. Upon recognizing

Pa, the preacher without a moment's hesitation was out of the pulpit and striding down the aisle to where Pa and Johnny sat in the back seat.

"John!" exclaimed the preacher putting his arm around Pa's shoulders. "John, you know as well as anybody the kind of life I used to live. But, look! What God has done for me, He can do for you. Come on, John, come with me."

Pa got to his feet and taking Johnny by the hand, he walked slowly, very unsteadily to the altar. There he knelt, with little Johnny on one side and his friend Bob on the other, and cried out of a heart full of shame and despair, "God, be merciful to me, a sinner."

Then the miracle happened—the miracle which only God can make happen. When Pa rose from his knees, he was absolutely sober. His mind was as clear as a bell. In the moment of his conversion God forgave all his sins, but in addition, the effects of not only that day's drinking, but years of drunkenness left him completely. Pa shook hands with a few people with whom he was acquainted, walked unfalteringly to the door and he and little Johnny went out into the night.

"Johnny," Pa marveled as he looked up into the heavens, "those stars are brighter than I've ever seen them before. They look like diamonds!"

✦ MA was home when they arrived and hearing the unfamiliar sound of Pa's steady footsteps, she quickly opened the door. Pa put his arm around her in an unfamiliar gesture of tenderness and his voice broke as he said, "Sophie, you've got a new husband—from tonight on."

Before he could tell her about what had happened in the gospel meeting, Ma cried out happily, "God has kept His promise! I knew He wouldn't fail!"

We did a lot of crying and laughing—

[Continued on page 76]

DEMONS TODAY

By William Young

The subject of demon activity is one that is largely avoided or ignored, or else outrightly disbelieved. In the article which follows—the first of three—the author deals with it from the standpoint of Scripture.

IN the early days of her Christian experience a Christian woman lived with her husband in a two-story apartment building they owned. They occupied the first floor; another couple dwelt just above them.

The tenants in the upper flat made no secret of their bitter enmity against the gospel of the Lord Jesus Christ. One of the devices they used to torment the Christians from whom they were renting was to turn on all the water faucets, lock the apartment behind them, and go away for the week end. This they did frequently.

It was not only that the water, running continuously for the entire week end, was being utterly wasted or that as a consequence the water bill was exorbitantly high. But there was the maddening sound as the water passed through the pipes and down the drain hour after hour, day and night, until the Christian woman felt she could stand it no longer.

That was not all. When the upstairs tenants would return late at night they would deliberately move their furniture around so as to make a considerable racket, and thus further disturb the rest of the people below.

To this new-born babe in Christ these circumstances proved to be fertile soil for the suggestion of the enemy: "You surely don't deserve this. Why does God allow it?" That dart found its target and got on the inside. It became a question of God's goodness, just as it had in the garden of Eden long ago.

After this one breakthrough Satan lost no time. A whole legion of his emissaries were sent to take over, with the result that with the constant harassment this Christian friend became a nervous wreck, obsessed with an almost uncontrollable urge to commit suicide.

But a faithful companion stood by her in this emergency. He recognized it as an attack of the enemy, and submitting himself to God he claimed the covering and protection of the blood of the Lord Jesus Christ for both of them, and together they resisted the devil. As a result there was miraculous deliverance of this child of God and a return to normalcy in her thought and conduct.

The Scriptures have much to say regarding the "rulers of the darkness of this world," those powerful personalities who are under the control and direction of God's arch enemy, Satan. The strange thing is that some Christians are so negligent in receiving and believing the teaching.

In the account just told, for example, evidence is not lacking that by open hostility and subtle suggestion a planned attack was made on this woman's life and testimony.

Interpreted in the full light of Scripture this onslaught could only have been carried on by emissaries of Satan, wicked spirits actively engaged in destruction, affliction, uncleanness and tragedy. Yet how cleverly Satan hides the truth from even earnest believers regarding his "wiles," "devices" and "fiery darts."

Added to the widespread ignorance and unbelief of many as to Satan and his maneuvers is the feeling, prevalent also among many Christians, that it is unnecessary for us to know Satan's tactics, and knowledge of God is the only essential equipment for service.

"This is virtually siding with the

enemy, for all opposition to knowledge of the foe is siding with the foe" (*Prayer Warfare*, by A. Sims).

If the Bible is to be believed at all, it is plain that Christians are *not* free from demon onslaughts. Paul says "we wrestle" against these wicked spirits (Eph. 6:12); it is obviously a two-sided battle. Nor can we believe that victims are helpless to do anything about it. Christians who are thus victimized may be "ignorant of his devices" (II Cor. 2:11). On the other hand, they may wilfully "give place to the devil" (Eph. 4:27).

What is the scriptural warning? It is simply this. Demons strive constantly to operate through a body, human or animal (John 8:32); but having once entered, they set up headquarters there and prepare to radiate their hellish influences in other directions.

To be forewarned is to be forearmed. If you do not believe a Christian can be possessed, controlled, or dominated by demons, then you could not possibly be aware of any grip they might have on your life. The paralyzing effect upon your thinking along this line only facilitates their entrenching themselves deeper into your life.

Consider such happenings as we read in our newspapers every day: suicides, attempted suicides, gross moral corruption, degeneration of home and family, and tragedies of varying degrees and descriptions. How can we account for many such acts apart from satanic activity, the internal working of Satan and his host of demons?

Yet here let us remember that human experience is not scriptural proof. The Bible is never to be interpreted through experience, but rather experience through the Bible. Therefore, if such unusual conditions exist in some believers, and they do, the Bible has the answer.



Let us examine, therefore, with an open and honest mind, some very revealing Scriptures. They will show, I believe, three distinct approaches Satan and his wicked spirits use in bringing about a complete spiritual breakdown in believers. These three planned attacks we might call: oppression, obsession, and possession.

♦ The oppression of demons is specifically mentioned in the New Testament. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

The Greek word for "oppressed" in this verse means "to exercise harsh control over one; to exercise dominion against one." The same word is used in James 2:6, which speaks of the rich oppressing the poor.

It is evident from the various shades of meaning of the word "oppress," in the Greek, that this operation of Satan is sustained externally as far as the believer is concerned. It is the working of the enemy outside, trying to get inside. Satan and his organized forces of demons will use anything—extenuating circumstances, cantankerous people or an unwholesome atmosphere—to promote this hellish activity.

"Pressurizing the saints" is one speciality of the "roaring lion" who is the devil (1 Pet. 5:8). He still gives the instructions to "heat the furnace seven

times more than it was wont to be heated" (Dan. 3:19). That extra pressure exerted by Satan did not break down the stand of the three faithful Hebrews, and the same Lord who appeared with them will also be faithful to stand with us against all the onslaughts of the enemy.

Yet, to those who do not "withstand . . . and having done all, to stand," a well-aimed dart, shot from the guns of hell, will hit the intended victim in any vulnerable spot. It will not cause a mere superficial wound but will deeply penetrate the heart and mind of the believer. The only protection is "the whole armour of God" (Eph. 6:11-18).

These wicked demons will relentlessly pursue a prospective victim, causing broken hearts, broken homes, and broken bodies. They leave a path of physical, moral and spiritual destruction in their wake. They will do anything to get people to believe the big lie: "God is not good."

It is my firm belief that many times people blame other people, jobs, motor trouble, accidents, and many other things when actually the demonic intelligences are at work. If these spirits can succeed in upsetting the nervous system or weakening the body, they may have driven an opening wedge in entering the mind and killing the spirituality of the believer, thereby definitely hindering the progress of the work of the Lord. They will work ceaselessly to do it. They never let up. "God's people must be hindered and His people thrown into confusion"

seems to be their battle cry. Of course it need not be so. We are fighting a defeated foe. We may take the victory that is ours.

♦ A further step in the progress of demon activity is "obsession." Webster says this about the word, "It comes from the Latin word 'obsessio.' It means to besiege, to vex or harass, as an evil spirit." The word "obsess" is being used in this article in preference to "vex" because of its more common usage.

"... they that were vexed with unclean spirits: and they were healed" (Luke 6:18). "There came also a multitude out of the city round about into Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts 5:16).

The Greek word for "vexed" in these passages is "ochleo" and means "to mob, to harass." It also conveys the idea of a "riot." What a picture this gives of the viciousness of demonic attacks! When they conduct a campaign of harassment against a child of God, it is with a rioting, mob spirit. The picture here is no small, isolated case of opposition. The spirits move in "like a flood."

This attack is undoubtedly against the mind, a mob assault aimed at the thought life of the believer. As soon as a doubt is registered against the goodness of God, the attack is no longer external but internal. The individual becomes obsessed with the idea planted in his mind. The mind of Christ is no longer in the ascendancy, but the mind of Satan. The mental powers are now taken over and controlled by the enemy. This has been accomplished by harassment, *through the mind*, not the body. This, therefore, is another area of the Christian that can be controlled by demons.

Let us list some of the capabilities of the mind upon which these culprits capitalize: worry, fretting, a complaining spirit, vain imaginations, evil thoughts, impure thoughts, anger, harshness, suspicion, fanaticism, irritability, critical spirit, spirit of revenge, fear, greed, impetuosity, contention, impatience, severity, pride, sensitivity, frustration, heresy, conceit and jealousy. These are only a few on Satan's list.

Obsession is a step in advance over oppression insofar as Satan is concerned. If he can dominate the mind, he knows it will not be long before the body breaks. The individual then is in the dangerous stage of becoming demon possessed, which is the next step.

The Word of God clearly sets forth the spiritual antidote to such an onslaught as this: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these

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A great gulf yawns between the new convert and the older Christian. Devaney photo

*Those new converts in your church
are beset by a host of special problems.
If you are an older Christian—*

They Need Your Help!

By Alice Day Burroughs

"At the end of the service, one of the members came over and asked me to help organize a youth baseball team. That made the difference between going back again and again or never returning to a place where I felt unaccepted!"

A young woman told me of a similar experience. "The first time I went to a church supper," she said, "we played several party games. One was a feather blowing contest. It was such a long way from my old kind of entertainment that the whole thing struck me as ridiculous! I was nervous without my former crutch of a highball or cigarette. I thought to myself that if I ever got out of that situation I'd never be caught in one again!"

"Then two young women came over to where I stood alone. They asked if I would help serve refreshments. Another couple invited me to a party at their home for the following week. And the minister asked if I would sing in the choir. Soon I felt a part of the church. My life became so full of wholesome activities that there was no room left for the unholy and unwholesome."

Such reactions are typical. The new convert is eager for your acceptance—but uncertain of whether it will be given. Your welcome as a friend and fellow worker in Christ will help him withstand the pull of his old way of life, his old crowd of friends.

When he comes to your church, give him some little responsibility if you can. Invite him to your home. And be sure to step into his home now and again for a friendly visit. The seed of his faith will grow with the warmth that your friendship can provide.

✦ A second problem shared by many new converts is the difficulty of speaking openly of spiritual things. Said one woman, "Whenever the name of the Lord was mentioned, I felt embarrassed, ready to run. Somehow I felt that discussing my experience with God would cause it to dissolve or spill. I wanted to take my new-found faith and hug it to my heart in private. I wasn't ready to hold it up for the world to see for possible mocking or ridicule."

Another new convert experienced similar difficulty in praying in public. "An open prayer seemed impossible to me," this person confided. "God was so personal that I could not pray in public. I didn't know much about public prayer because I had just talked to God alone. Then a wise and wonderful woman mentioned that public prayers of thankfulness and of asking blessing for others were suitable. Doing this took away that fear of not knowing what to say."

Similarly it was a mature Christian who helped a new convert, an older man with the

[Continued on page 61]

EVERY Christian in my acquaintance sincerely wants to help the new convert. Few, however, are equipped to give such help.

Many older, more experienced Christians have been blessed by growing to adulthood in Christian homes. They have attended sound churches, married Christian husbands and wives and are now rearing Christian children.

The gap between these people and new converts from non-Christian backgrounds is especially wide.

Only if you have some understanding of the problems of the one to whom the Christian life is new and bewilderingly different can you hope to help.

The five common difficulties listed here have been revealed by conversations with dozens of new converts. Most of these folks have come from non-religious backgrounds. We—for I, too, am one of them—have lived the life of indifference to God and apathy toward spiritual things. We have thought of ourselves as sophisticated and self-reliant—without God, without faith and with tremendous unrest within our souls.

The converts with whom I talked, without exception, had met a crisis in their lives that their self-reliant selves could not handle alone. They were at the end of their ropes. The faith with which they began the Christian life was mustard seed size, but I am convinced that it was real and genuine.

✦ ONE problem of these new converts was their feeling of uncomfortableness in the presence of older Christians, uncomfortableness in the church and at church activities.

As one young man put it, "The first time I walked into the church at my home town, I felt like a fish out of water. Looks of surprise were obvious. The form of worship was unfamiliar, the hymns were unfamiliar and the sermon on the Holy Spirit was over my spiritual understanding. I felt these folks were wondering what I was doing in church—and I began wondering, too."

In the Study

By WILBUR M. SMITH

A Great Work on Messianic Prophecy

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Dr. Smith

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THE greatest theme that has ever occupied the minds of men is that which concerns the person and work of the Lord Jesus Christ. Therefore, a subject of pre-eminent significance is that body of prophecy found in the Old Testament, in which the Spirit of God from age to age foreannounced and revealed the work which Christ would do on earth, and which He shall yet accomplish when this age is brought to a close.

Without doubt, the most important work ever written on the Messianic prophecies of the Old Testament is *The Christology of the Old Testament*, by E. W. Hengstenberg (1802-1869), which first began to appear (in German) in 1829. The second edition was published in a four-volume English translation in Edinburgh, 1854-1858.

Since the last printing appeared in 1875, the work has been out of print for well over a half-century, and has become comparatively scarce as well as expensive. All earnest students of the Scriptures will be grateful to Kregal Publications, Grand Rapids, Michigan, for reprinting as it originally appeared, this four-volume set, totaling something over 1600 pages and embracing approximately 680,000 words.

♦ BEFORE considering the volumes themselves, it might be of profit to review briefly the career of this notable German Biblical exegete. Born in a village of Westphalia, a descendant of an old patrician family, Hengstenberg was so well trained

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May, 1956

by his father that at the age of seventeen he qualified to enroll in the University of Bonn. Here he laid a thorough foundation in oriental languages and philosophy, so that at twenty-one years of age he had already issued an edition of an Arabic work in German.

Hengstenberg never enjoyed robust health, and for this reason probably was prevented from taking on active duties as a pastor. His bodily frailties (he himself said later) ultimately proved to be a benediction, for he was compelled to devote all of his energies to study and writing.

At the age of twenty-five he, with a number of other like-minded men, including Tholuck, founded a biweekly paper defending Lutheran orthodoxy, *Evangelische Kirchenzeitung*, of which he was editor-in-chief. Soon after the launching of the paper, Hengstenberg wrote a vigorous article rebuking the government of Germany for permitting two influential German professors, one of whom was the Hebraist, Gesenius, to hold up the Word of God and the doctrine of the church to general contempt. A biographer says of him:

No man of our century spoke so strongly and for so long a series of years against the abuses of the day, both in high places and in low. He saw that the entire literature of religion stands or falls with the early documents which are its elements and alphabet: that if these individual books were not written by the men to whom the later Scriptures ascribed them — if they do not record facts that are historical — if the New Testament inspiration is not really an approval and guarantee of an Old Testament inspiration — if the Scriptures of the old and new covenants contradict each other — if, in short, there is not a perfect unity in the grand and complete record, then Christianity is undermined and ready to fall, bringing down with it the hopes of mankind. All this he saw, with perhaps a deeper insight than most men; and if he even exaggerated the expression of the principle, it was a venial fault. It is hard to deny that he was right in staking so much on the genuineness and integrity of the Old Testament.

♦ We do not have space here for discussing the ecclesiastical and theological conflicts in which Hengstenberg, with vast scholarship and a profound understanding of the Scriptures, was engaged nearly all of his life. But, in addition to his teaching and editorial work, he wrote some of the most important commentaries on Old Testament books produced on the continent of Europe during the nineteenth century — a commentary on Ecclesiastes, another on Daniel and Zechariah, two volumes entitled *The Genuineness of the Pentateuch*, a notable work on Ezekiel, and (still worth reading) *The History of the Kingdom of God Under the Old Testament*.

By far, his outstanding work was *The Christology of the Old Testament*, to which he brought not only a profound understanding of the Hebrew language but a deep reverence for the Word of God and an unusual gift for expression. Nothing has been written to compare with this in vastness of learning, and the firmness with which the writer sets forth his own convictions on the many disputed points of Messianic interpretation.

I think it might be well to become rather specific as to the contents of these volumes, that the reader might somewhat understand their comprehensive scope. The first one hundred pages of Volume I are devoted to the Messianic prophecies of the Pentateuch, including fifteen pages on Genesis 3:15. There follows an interesting discussion of the expression, "angel of the Lord," as found in the Pentateuch and the Book of Joshua.

Hengstenberg's treatment of the prophecies is in chronological order, and consequently he begins with Hosea. To this prophecy he gives 130 pages; to Joel and Amos, 100 pages; to Micah, 110 pages—35 to the prediction of Christ's birth in Bethlehem (Mic. 5:1, 2). It is not my purpose here to criticize various interpretations, but of this first volume I would say that the author's treatment of the Messianic Psalms is regrettably brief, due to the fact that he exhaustively considered this subject in his three-volume work on the Psalter.

I would like simply to list the principal Messianic prophecies examined in Volumes II and III:

Isaiah 2—4, 7, 8:23—9:6; 11, 13.

Isaiah 40—66 in general, 34 pages; and on that central prophecy, 52:13—53:12, 100 pages. In this elaborate study, he sets forth the history of the interpretation—first with the Jews and then with the Christians—and gives the arguments against and for the Messianic interpretation.

Jeremiah 3:14-17 (25 pages); 23:1-8; 31:31-40; 33:14-26.

The most elaborate discussion of any prophecy in Ezekiel is of 47:1-12.

Perhaps the best exegesis of all the prophecies is his treatment of Daniel 9:24-27, to which four verses he devotes 152 pages, or 75,000 words! No one can even pretend that he has read the literature on this difficult and significant passage without spending days with these pages of Hengstenberg.

To the prophecies of Zechariah he devotes 130 pages, and to those of Malachi, 65 pages, including 20 pages on "quotations from Malachi found in the New Testament."

Do you know the location of Hadrach? It occurs only once in the Biblical text, Zechariah 9:1, and its exact location has been a problem with scholars for generations. To the question of the geographical data on this one place, Hengstenberg devotes 47 pages! Here and there in these rich volumes one comes upon treatments of passages which are generally overlooked; e.g., in Volume II, the author gives nearly 12,000 words to a discussion of Matthew 2:23.

The six appendices at the conclusion of the fourth volume will whet the appetites of many for this work:

The Importance of the Messianic Prophecies
Messianic Expectations Among the Heathen
The Divinity of the Messiah in the Old Testament (45 pages)

The Saving and Atoning Christ in the Old Testament
History of the Interpretation of the Messianic Prophecies
The Nature of Prophecy

In the last essay are some of the most profound paragraphs on the basic factors of Old Testament prophecy that I have ever seen. Hengstenberg brilliantly discusses the differences between the Biblical prophet and the pagan mantic or diviner, the relationship of the playing of musical instruments to prophetic utterances, and the reasons why some prophecies are divinely intended to be obscure.

Fundamentally, I would make two basic criticisms of Hengstenberg's interpretation of Messianic prophecy in general. First of all, he affirms that the promises referring to Israel are to be fulfilled in the history of the church, and that in the church "there resides a strong and irresistible force urging it towards continual extension to the ends of the earth." How

he can say, in supporting this view (Vol. IV, p. 332), that "the destruction of Jerusalem was not the overthrow but the triumph of Israel," I do not know.

Closely connected with this hermeneutical principle is the other, that Israel is not to be restored to her land as a nation, that there is to be no rebuilding of the temple, etc. He himself says (p. 388):

"Those passages which speak of the return of Israel to Zion in the Messianic times must be regarded as figurative because Zion always means the seat of the kingdom of God."

I often wonder if Hengstenberg would have changed his views were he living today, when so many things are happening which contradict the ideas here set forth. But remember, these volumes are not specifically directed to prophecies concerning Israel, though the author cannot avoid these, but to all prophecies relating to the *Messiah*; and in most of these he brings forth truths which neither Jew nor Christian will be able to escape.

♦ LEARNED as this work is—vast, linguistically slanted, profound—it can still be used by serious students in feeding the minds and souls of men and women even of this very superficial generation. And how we need solid Biblical exposition these days when there is so much froth in our pulpits! My slightly dimmed recollection of what I am about to relate has been restored by a very gracious letter, in reply to my inquiry, from the person about whom the story revolves.

Years ago—forty years, if one must confess to it—while I was a student at the Moody Bible Institute, one of my fellow-students and friends was John W. Bradbury, whose home had been in England. John was a student from sunrise until midnight, and a hard worker. While in school, he was the assistant pastor of the First Baptist Church of Chicago, with a special assignment to its branch church located in the stockyards area, called Raymond Chapel.

This young man, having heard from Dr. James M. Gray, as had others of us, that Hengstenberg's *Christology of the Old Testament* was an unusually fine work, took all the money he had on hand and purchased these four volumes at Blessings Bookstore. And (so he writes), "found it so fascinating that I burned much midnight electricity—alert to the watchman, of course, because it was against the school law to do this."

Now, my friend John was in that predicament which many modern ministers seem to have escaped—he had nothing else to preach from or to teach his people but the Word of God (not even a movie to show his congregation!). Beginning with but sixteen boys and girls in the Sunday school, the young pastor, by prayer and earnest effort, saw 175 conversions in his church during the first year. His people had to be taught; so, spending these hours with Hengstenberg, he prepared weekly papers on the truths he was discovering, and read them at the mid-week services.

"The people were modest and humble, and of all ages. They filled the prayer meeting room. Attendance and interest increased while I did this, falling off when I stopped. They told me I was showing them an eternal, glorious and gracious Saviour and Lord. They knew where I was getting it all, for I told them, though I did not quote much of Hengstenberg because his style is heavy and his thought profound. I reduced his majestic thoughts to my humble prose. . . . I meet today some of my former Chapel members, and although advanced in years, they adore the greatness of the Christ of whom they learned so much in their youth. That experience did wonders for me. Those humble people revealed to me the reality of the Holy Spirit in helping God's people to comprehend Christian truth, profound though it is."

This ardent student was greatly blessed of God in the days following, and became pastor of one of the most influential Baptist churches in New York City. Twenty years ago he was honored in being made the editor of *The Watchman-Examiner*, succeeding that famous, stalwart defender of the faith, Curtis Lee Laws. And so, Dr. John W. Bradbury closes his letter

with a word with which I would like to conclude this review:

"I have found that, profound as the truth of God is, as infinite in scope as we find it to be, it is in God's grace and providence that we shall be illumined by the Holy Spirit to understand it, intuitively at least, if not always able to reduce it to the nuances of logic."

May I say to the hundreds—so I believe—of ministers who read these columns that what was done back there in that stockyards chapel can be done in a thousand places in our country, if one wills.

A Further Word on Chapter One of the Book of Revelation

IN January of this year I set forth a rather extensive though preliminary study of some vocabulary characteristics of the first chapter of the Book of Revelation. While preparing a series of addresses it was my privilege to deliver at Grace Theological Seminary, Winona Lake, Ind., I saw for the first time that many of these words could be used for an extended study of the whole question of the communication of the Word of God to the inspired writers of the divine writings.

Let me here give, without comment, the arrangement which developed as I reworked the material in this single page.

I. Words Expressing the Communication of the Divine Message to John

1. *apokalupsis*
2. to show—*deiknuo*; eight times in the Book of Revelation, 1:1, etc.
3. to signify—*semaino*, 1:1. The verb also occurs twice in Acts and three times in the Gospel of John; the noun generally translated *semeion* is frequently found in the New Testament, especially in the Gospel of John, 2:18, etc.
4. a voice—*phone*; fifty-four times in this one book.

II. John's Reception of This Message

1. Given in a vision which he "*beheld*." Perhaps this word belongs in the preceding group—*optomai*, as in 1:7; 11:19, etc.
2. Hearing: the verb *akouo*, as in 1:3, 10 (from which comes our word "acoustic") occurs forty-six times in the book.
3. To see. There are thirteen different Greek words used to express the idea of "seeing" in the New Testament, the most common being *eideo*, found six times in this one chapter, 1:2, 19, etc., and a total of seventy times in the Book of Revelation. Another verb, *blepo*, "to see," as in 1:11, 12, occurs sixteen times in this book. Four words for seeing are used one hundred and twenty-one times by the apostle John in this one book.

III. John's Recording of the Message which He Received

1. He is told to write—*grapho*; twenty-nine times in this book.
2. The word book, *biblos* or *biblion*, as in 1:11, occurs twenty-six times in Revelation, more than in all the remainder of the New Testament combined.

IV. The Result of John's Accurately Recording the Message

1. It becomes a witness or testimony of Christ, as in 1:2.
2. It becomes the Word of God, as in 1:2, 3, 9.
3. It becomes a prophecy, as in 1:3.

V. Some of the Contents of this Book as Revealed in the First Chapter

Here occur such frequently repeated words as "throne," "kingdom," "the Almighty," "the first and the last," "dominion," "death," "Hades," "angel" (seventy-six times in the book), "seven" (fifty-three times in the Book of Revelation), etc.

The word "vision" needs very careful investigation. I would be the first to admit that we perhaps never will know exactly how the prophets received their message from God.

Is Romanism Shifting Its Position on Inspiration?

IN scholarly circles of the Roman Catholic Church a phenomenon is taking place so quietly that the Christian world seems almost unaware of it. I am referring to the rapid deterioration of belief in the full inspiration of the Holy Scriptures on the part of Catholic Biblical scholars.

This is especially strange in view of the authority exercised over these scholars by the papacy and the ecclesiastical hierarchy. Scholars, priests and people *must* believe certain things or be excommunicated. Among these things are more and more traditional concepts which have no scriptural foundation at all, such as the assumption of the body of the Virgin Mary.

Indeed, it would seem that while, on the one hand, the church is increasingly emphasizing the primacy of belief in non-Biblical traditions and the pre-eminence of the Virgin Mary, giving wide circulation to stories of visions, shrines of healing, etc., it is, at the same time, confessing to a loose attitude toward the divine origin of the Scriptures. This attitude, if continued, will rob its people of any vital confidence in a revealed word from God.

Is it possible that the day is coming when the Roman Church will shift the foundations of its creed from the Scriptures to tradition? In view of their insistence that both the Scriptures and tradition must be embraced, one would have expected that as time went on, the Scriptures would be assigned the higher place, but the very opposite is occurring within the ranks of Romanism.

♦ IN these columns for July, 1953, I called attention to the many statements in Father Knox' book, *A Commentary on the Gospels*, regarding the contradictions, the glosses, the liturgical additions, confusion, and "careless repetition" which one finds in the Gospel records—wholly ignoring the truth of inspiration by the Holy Spirit. Recently I have come upon some remarks concerning Old Testament portions of the Word of God so surprisingly liberal that I could hardly believe my eyes.

My comments here will be confined to material in the pages of the most noted Catholic scholarly journal of our country—in many ways superior to anything of its kind in the Protestant world today—*The Catholic Biblical Quarterly*. The issue for January, 1956, carries an article by the editor himself, Professor Edward F. Siegman of the Catholic University of Washington, D.C., on "The Decrees of the Pontifical Biblical Commission" (pp. 23-29).

Referring to the entire Scriptures, no doubt, Dr. Siegman says:

Questions of authorship, date of composition and integrity no longer have the crucial importance attached to them fifty years ago. Today it is clearly seen that these questions are independent of the inspiration and inerrancy of the text. . . . Time that a few decades ago was spent in class on introductory problems can now be utilized in reading and explaining the text.

Such a statement, expressed in simple language and in an undertone of innocence, contains the nucleus of a total loss in confidence in the Word of God. It clearly implies that it makes no difference whether or not David wrote the Psalms ascribed to him, whether or not the Gospel writers are those whom the New Testament would seem to indicate, whether or not Isaiah really wrote the Book of Isaiah, etc.

Moreover, if the date of composition of a book is not important, the Book of Daniel could have been written somewhere at the beginning of the sixth century B.C., when it is supposed to have been written, or sometime in the second century A.C.—it makes no difference. But does it? If the date is the second century A.C., the Book of Daniel is in part fraudulent, for it claims to predict events of the future, when actually these events, having already occurred, were history.

The most astonishing word in this statement is "integrity." The dictionary gives the definition, "correspondence with an original condition, soundness, purity." in other words, a dependable text. If we do not have a *dependable* text, what is the advantage in student's utilizing their time "in reading and explaining the text"? In the second sentence, the editor holds to the idea of inspiration and inerrancy for the text, but if integrity is no longer essential, how can there be any instances of inerrancy? If, for example, the Book of Daniel can be dated three or four centuries later than the text would seem to imply, how can we still believe in inspiration and inerrancy? If authorship is gone, date of composition is of no value, and integrity is not important, what is left to give us confidence in the text?

Some of the results of holding such views as these are to be seen in this same article. The writer adds in a note that, "Today Jonah is quite commonly regarded as a parable by Catholics, Tobit, Judith and Esther as at least partly fictitious," and he directs attention to a recent Catholic work in which these views are set forth, *Foreword to the Old Testament Books*, by F. L. Moriarty.

♦ I was not before aware of the fact that the Pope, in the encyclical "Humani Generis," says that the narratives of the creation of Adam and Eve are probably to be understood metaphorically. This, of course, is exactly what the neo-orthodox theologians are insisting, especially Brunner, who denies the historicity of Adam and Eve.

Scholars in the Roman Church today confess to their belief that "the bodies of our first parents may have evolved from other living beings," and thus the consequences of the doctrine of evolution are wholeheartedly embraced.

If views like these percolate down to the ordinary Catholic student—as they certainly will do eventually—it will not be long before confidence in the Gospel records of our Lord's death and resurrection will begin to disintegrate. How strange that a part of the professing church itself should be making statements that can lead only to loss of confidence in the only hope of a gospel that the church can ever have—the Word of God.

The Patience of Christ Illustrated in India

THE Rev. J. G. Potter of the Baptist Mission in India tells an interesting story about the virtue of patience as exercised by that missionary, scholar, mystic and saint, George Bowen, of Bombay. Because the biography of Bowen by Robert Speer is quite scarce, it may be that most of my readers have not seen

this interesting account:

An educated Mohammedan called on me at Agra and stated that he had years ago lost faith in the Koran, and had been led to believe that if any religious book was true it was the Bible. Yet the teaching of Christ as represented by the Sermon on the Mount seemed to set before us an impossible standard of living. He decided therefore to see for himself if any Christians lived up to it. Hearing of George Bowen of Bombay he called upon him at his house in the bazaar and found him making tea for himself. He was asked to be seated and offered a cup of tea. When prepared he said he was sorry it was not to his taste, wishing to test George Bowen's patience. A second was prepared of which he still said it was not as he liked it, so a third was prepared and handed to him. He thus felt satisfied that George Bowen had the grace of patience to a marked degree, and came up to the Christian standard. In course of conversation, Mr. Bowen told him of his own conversion which had largely been due to the influence of the lady to whom he was engaged but who died before they were married. He then showed this Mohammedan visitor the Bible that she had left him. Thinking that such a Bible must be greatly valued by George Bowen he decided to test him as to his temper and when the old well worn book was placed before him on his knees he pushed it aside saying it was very dusty. Then he said the old man without a murmur dusted his soiled garments and picked up the book which had been so rudely pushed aside and his Mohammedan visitor marvelled at such an exhibition of Christian patience and went away convinced that at least one man lived up to the teaching of the Sermon on the Mount.

Words for Commandment or Law in Psalm 119

A recent letter from a reader asked if there was any volume which discussed the meaning of the various words referring to the Law or the Commandments in the 119th Psalm. Assuming that perhaps others would like some help on this, I would direct attention to a superb brief discussion of this subject in Dr. W. Graham Scroggie's *Know Your Bible Series*, (*Psalms*, Vol. III) which can be secured from the Fleming H. Revell Company of Westwood, N.J. All of the following is taken from Dr. Scroggie's study.

Eight words at least are used in Psalm 119 to describe the Law:

(Figures following each word indicate the number of occurrences of the particular word in this Psalm.)

1. Commandment—*Mitsvah* (22). A definite command imposed by authority.
2. Judgments—*Mishpatim* (19 times in plural; 4 in singular). Judicial decision or sentence.
3. Law—*Tōrah* (25, always in singular). Law, instruction, teaching, revelation of the will of God for the life of man.
4. Precepts—*Piqqudim* (in Psalter only, 24 times, of which 21 are in this Psalm;

Hebrew Christians in Dire Need

ALTHOUGH this is the Year of Our Lord 1956, world events compel us Christians to face the fact that essentially we are living in New Testament times.

The dispersion of the Jews among the nations is still a fact, but so is the State of Israel. For the first time in almost two millenniums Jerusalem is again the center of Jewish life and culture.

A national Jewish periodical, writing recently on religious conditions in the State of Israel, quotes an authoritative source saying, "ISRAEL HAS HAD A GREATER NUMBER OF CONVERSIONS TO CHRISTIANITY THAN THE WHOLE OF WESTERN EUROPE AND THE UNITED STATES OF AMERICA TAKEN TOGETHER." In the light of our Lord's imminent return, these are facts of unprecedented significance.

Now let us face another fact—a tragic fact, one which will give us the pulse of the present hour. Here it is. Just like in Apostolic times, there are today poor saints in Jerusalem. In and around the holy city there are several hundred Hebrew Christians who, because they bear the reproach of Christ among their unbelieving brethren, must face this year with dreadful fear, unless we, their Christian brethren, come to their aid. Let it be said plainly that shelter and clothing and food are lacking, and death is just around the corner.

Shall we let these our brethren die? Paul the Apostle, with the heathen world as his parish, found it necessary to devote himself to meeting the dire needs of the Hebrew Christian community in the Jerusalem of his day. What shall be our answer to the present emergency?

If the need is to be met, all will have to help, AND AT ONCE!

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always in the plural). Mandates, injunctions.

5. Saying—*Imrah* (19). An utterance and the purport of it; something communicated orally.
6. Statutes—*Chuqqim* (22). This word comes from a root which means to hew, cut in, engrave, inscribe; and so comes to mean what is ordained, decreed, prescribed, enacted.
7. Testimonies — *Eduth* (9) and *Edah* (14). Reiteration, attestation, witness.
8. Way—*Derek* (13). Signifies a road as trodden, a mode of life, a course of action marked out by God's law.
9. Word—*Dabar* (23). From a root meaning to set forth in speech. It signifies the articulation of God's will to men. The Ten Commandments are the *Ten Words*, the Decalogue.

Saint and Scholar

THE entire Christian world of scholarship acknowledged Dr. Henry Barclay Swete to be one of the outstanding authorities on the Greek New Testament, and the Greek Old Testament as well, of his generation, which covered the latter part of the nineteenth century and nearly the first score years of the twentieth century. He was the author of the three-volume edition of the Septuagint, and of two commentaries, one on the Gospel of Mark published in 1898, and one on the Apocalypse, in 1906.

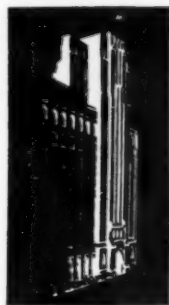
This latter commentary, as another has said, "alone would have sufficed to place the author in the foremost rank of English divines. All the commentator's trained power of observation is employed to bring out character, motive, thoughts and ideas with a subtlety and a sanity which make every sentence that he writes a delight to read. Above all things, every sentence might be called a lesson in reverence for the subject and for the words 'written for our learning.'"

Dr. Swete's volumes on the Apostles' Creed, and his three works on the doctrine of the Holy Spirit in the Christian church are still standard. He initiated and for many years was a most prolific contributor to the *Journal of Theological Studies*, was a co-founder of the Central Society of Sacred Study, and edited two volumes of Cambridge Essays.

By accident, I recently came upon a short biographical sketch of Dr. Swete by A. J. Mason, appearing in the *Journal of Theological Studies* for July, 1917. The concluding two paragraphs form as beautiful a tribute to the Christian character of a distinguished scholar as has ever come to my attention. Through them, some may be encouraged in their longing to be, with all of their study and work, a little more under the sovereignty of the Holy Spirit of God.

The most marked feature in his character was his profound humility.

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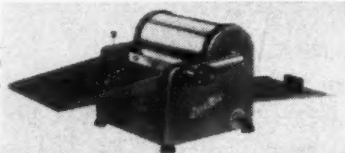
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It was a pain to him to be in any way put forward—to put himself forward was unthinkable. He shrank from notice. He paid the utmost deference to authority. Men whose knowledge was incomparably less than his own found themselves treated as if they were more than his equals. But this does not mean that his opinions and judgments were easily changed and weakly held. Dr. Swete knew his own mind, and could defend it with tenacious gentleness.

Of things still deeper this is hardly the place to speak. But no one could be with Dr. Swete without becoming sensible that he lived and breathed in another world than this. The

things of the Spirit were realities to him. The quietness and restraint which marked his manner were imposed upon him by the sense of the Presence in which he moved. It is a happiness to know how greatly he impressed the people of Hitchin, among whom his last days were passed. Not only the men of the Bible class which from time to time he conducted, not only the few invalids whom he used to visit, but many others besides, learned to reverence and love him. They felt his death as a loss to the whole community. They knew that they had had among them not only a great and famous scholar, but a holy man of God.

Juvenile Delinquency and the Church [Continued from page 15]

any other educational agency in using flannelgraph material and filmstrips and slides and things like that. Then there's another good trend, that of setting up training programs for teachers. I believe we can say without question that there are probably more teachers teaching in Sunday school today who have had the advantage of some kind of a training course than ever before in the history of our Sunday school.

KAMM: Let me stop you right there if you will, Mr. Risley. Can't you just take a good, wholesome person who knows a little about the Bible and has an interest in kids and put him in a class and see good results?

RISLEY: You're not the first to put that question. Some very well-meaning people have said to me, "If I had the choice between a teacher who is very well trained and one who is not trained but who knows the Lord, loves Him very much, and wants to be used of Him, I'd certainly take that good Christian teacher with an earnest vision."

GARNER: Well, so would I. But why can't we have our good earnest teachers with vision also catch the vision of being better trained? We expect more training today for every vocation in life, and yet when it comes to this most important job in the world we'll offer the Lord just anything. I personally believe we owe to Him our very, very best.

KAMM: You're certainly right, of course, Mrs. Garner. Now to get back to what we mentioned before—the fact that young people today don't seem to have a keen sense of right and wrong. What can you and I and others interested in the work of the church and Sunday school do to help our young people know the difference between right and wrong?

RISLEY: Well, certainly the Bible has a great deal to say on this matter of right and wrong, and where could we go for a better source of information than to God's Word? When the question of sin arose with the people of Israel thousands of years ago God gave them the Ten Commandments.

KAMM: You mean, we ought to teach the Ten Commandments? But don't you sometimes hear Christian people say, "Well that was all in the days long gone

by. They have no effect or bearing upon us now?"

GARNER: The Ten Commandments are still basic so far as the principles of right living are concerned. And as such there is nothing in the New Testament that contradicts them.

KAMM: Yes. As I remember, the New Testament builds upon them, does it not? The Lord Himself in His public ministry often built upon the basic principles of the Ten Commandments. And it has interested me to see that Christian literature today indicates a return to an interest in teaching the Ten Commandments. Now, how about the examples given in the lives of Bible characters as a means of developing this sense of right and wrong in our young people?

GARNER: Well, that is certainly very important. For example, we're told that boys and girls of 9, 10 and 11 are hero worshipers. In their secular reading, they choose reading matter on heroes. And certainly there is plenty of heroism in the lives of men and women in the Bible. I believe that the story of their personal relationship to God—the things they did, the things they felt, the things they said—have a great bearing on boys' and girls' lives. For example, Daniel's steadfast loyalty in continuing to pray in spite of the threat to his life that he received—certainly boys and often girls, too, are thrilled by that. And as a result, often they are inspired to go out into their schools and be loyal to Christ, when before they were rather timid about it.

KAMM: Indeed. We should not only aim to teach them the basic principles of living, not only aim to illustrate their truth by the great stories of the Bible, but we should endeavor to bring young people to a knowledge of sin. And not only of the sin in their life but how sin may be taken out of their life—how they may be redeemed by the grace of God. Now let's carry our thought of Christian training and instruction a little farther. Mrs. Garner, do you think that the church fulfills its total responsibility by carrying out what we might call "ear" instruction?

GARNER: I would say, by no means, Dr. Kamm. For I feel it is useless merely to impart cold factual knowledge without that which makes it vital and living;

that, of course, does not produce fruit.

KAMM: Mr. Risley, what's your thought on this?

RISLEY: I believe that the total job of instruction includes the pupils' learning to live out the truths which have been imparted to them. And until that is done we haven't even begun to do the job.

KAMM: Then you feel that the modern Sunday school movement believes that its responsibility carries over into what we might call the development of inbuilt habits of right and wrong...?

RISLEY: Well, I would say there's a growing recognition of its importance. I'm afraid there are still multitudes of teachers who stand before their class and tell the story and ask the questions and get the answers and feel satisfied that they are "teaching" a Sunday school class. But, as I say, there is a growing recognition that there must be a "follow through"—that the things we've talked about on Sunday morning must be lived on Sunday afternoon and all through the week.

KAMM: Now let's get a little closer to this problem. Is it actually true that a church can—by working in its community and sensing this need not only of providing religious instruction but also providing this "carry through" we are talking about—I say, can a church actually be very helpful in combating the problem of juvenile delinquency?

GARNER: Personally, I believe so and I can illustrate what I mean. Some time ago my husband and I were in a Sunday school conference in Kansas City. The pastor of the church told us that when he first went into that community the chief of police called him into his office, and showed him a large map on the wall and said, "This area here is the community in which you are working. These pins show the number of juvenile delinquents that we have in your community. In fact, this community you are working in has the highest rate of juvenile delinquency in Kansas City." And, of course, he challenged the pastor to do something about it. The pastor went out and, feeling the responsibility, started week day church school and other week day activities in addition to pushing his Sunday school work just as far as he could. In fact, he gave himself to the young people of his community. Some time after this—I am not sure just how long after, I'd say possibly a couple of years—the chief of police called him in again. And showing him the map once more he said, "You will recall what you saw on this map two years ago. I am glad to say that as a result of the efforts of your church you are no longer in the center of juvenile delinquency in Kansas City." This chief of police was not a Christian man, but he recognized that what the police force had not been able to do this church had done.

RISLEY: That's an excellent illustration.

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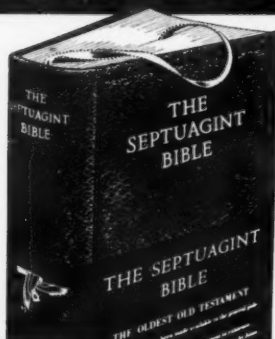
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tion of what the church can do, and I believe it could be multiplied many, many times. And yet, on the other hand, I am disturbed by the fact that very often we have people in secular positions who are more aware, apparently, of the need for doing something than some of our church leaders. For instance, I remember an account—I believe this was in St. Louis—of a campaign by the police department where they fostered a slogan with posters which read: "Take your children to Sunday school. Don't send them."

KAMM: Now why is that? Don't you think that for some years there has been so much emphasis on social action, which did not carry with it the message of personal salvation through Christ, that we who are so eager to present Christ to boys and girls and young people have swung over to the opposite extreme?

GARNER: I do.

KAMM: Now suppose we get around to this question: What can we do to get young people to adopt these principles of right and wrong in their life?

RISLEY: Well, for one thing, you could hardly over-emphasize the importance of example in the home and in the Sunday school. We can talk about these truths till the end of time, but unless the pupil sees them lived out in the life of his parents and in the life of his teacher he concludes that they just don't work. Talk about religion to young people and the first question they raise is: "Does it work? Does it work every day?" But if they see it work, they don't have to ask. The teacher himself is his lesson. It makes very little difference what he says unless his life is in keeping with the thing he is talking about.

KAMM: I think also that young people need help in another area. Here is a youngster growing up. He's coming up through junior high school. He's beginning to make friends. He finds his friends have certain areas of recreation and certain ways of living. His family want to maintain Christian standards of life with their youngsters. And often a problem arises right there. What can the church do to help the parents find a proper type of recreational life for their youngsters?

RISLEY: Well, certainly the church does have a responsibility to help to provide and help to plan social activities for young people. We need to make our churches and homes available to young people. It is far better to have them take some of our home, or some of our time, or maybe wear out our furniture than to have them going out in groups or cars and first thing you know they're getting into trouble they never wanted to get into at all.

KAMM: Now I wonder if there are some other ways in which the church can help. Are there any new agencies coming into the picture that are helping our young people in tying up religious instruction with life?

[Continued on page 42]

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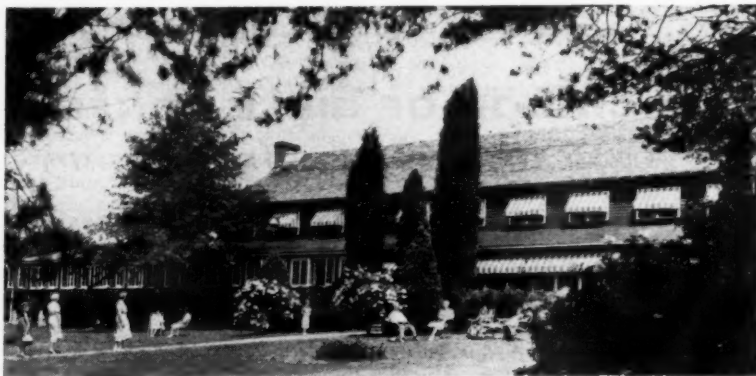
*Barrington Summer Conference,
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*Biblical Research Society Prophetic
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Camp Wabanna, Mayo, Md.

Thirty miles from Washington, D.C. and thirty miles from Baltimore. Moody Bible Institute Week, July 2-9; Dr. Rowan Pearce and Walter MacDonald, July 30-Aug. 6; Charles Anderson and Walter MacDonald, Aug. 20-27; John M. Ballbach, Aug. 27 - Sept. 3. Boys and girls camp throughout the summer. Information: Camp Wabanna, Box 2120, Washington, D.C.

Deerfoot Lodge, Speculator, N.Y.

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Harvey Cedars Bible Conference, Harvey Cedars, N.J.

Six miles out to sea on Long Beach Island, thirty-five miles north of Atlantic City, N.J. Conferences, June 25 - Sept. 3, for the family, young people, and children. Featured speakers include: Dr. Robert Ketcham, Dr. Clarence Mason, Jack Murray, George Sweeting, Wes Auger, Bob Manderson. Musical program: Csehy Musical Messengers, Jack Conner, marimbaist; Dottie Oldham, violinist, etc. Information: Al Oldham, Harvey Cedars Bible Conference, Harvey Cedars, N.J.

Hephzibah Heights Bible Conference, Monterey, Mass.

Twelve miles east of Great Barrington, Mass. Accessible by New York, New Haven & Hartford R. R.; also by bus from Albany, N.Y., to Great Barrington, Mass. Conferences, July 1 - Sept. 3. Featured speakers include: Dr. Rowan Pearce, Dr.

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Highland Lake Bible Conference, Highland Lake, N.Y.

Ninety miles northwest of New York City. Accessible by Erie R. R., also by Short Line bus. Conferences, June 23-Sept. 3. Featured speakers include: George H. Mundell, A. W. Tozer, W. Lee Sanders, John P. Walvoord, Wes Auger, Carl Armerding, Richard Krueger, Walter Main, Norman P. Grubb, Clarence H. Didden, M. A. McCone. Recreational activities: various water sports, including aquaplaning and water bikes, golfing, saddle horses, badminton, volley ball, tennis, baseball, table tennis, shuffleboard and miniature golf. Information: Merle Fuller, Highland Lake, N.Y. (Sponsor of Harmony Heart Camp for boys and girls, Jermyn, Pa.)

Lakeside Bible Conference

Fifty miles north of New York City. Accessible by New York Central R. R. Season: June 25 - Aug. 27. Camp Joy, girls and boys (ages 6-12); Camp Whitaker Summer Bible Institute, teen-agers, (ages 13-15); Camp Hope for Handicapped (personal interview required). Featured speakers include: Ernest L. Leycock, John McCall, Albert R. Siebert, Norman Herbert. Recreational activities: swimming, fishing, picnics, hikes, archery, riflery, handicrafts. Information: Winfield Ruelke, 87-81 193rd St., Hollis 23, N.Y.

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Montrose Bible Conference, Montrose, Pa.

Located twenty-two miles south of Binghamton, N.Y. Accessible by Erie, Lackawanna R. R.; also by Greyhound bus. Conference, July 1 - Sept. 3. Featured speakers include: Dr. William Culbertson, Dr. William Ward Ayer, Dr. Carl Armerding, Dr. Harold Laird, Dr. J. Edwin Hartill, David D. Allen. Special music: The Musical Ohmans, the Czech Musical Messengers, Eureka Jubilee Singers, Alfred B. Smith. Information: W. Douglas Roe, Montrose Bible Conference, Box 1, Montrose, Susq. Co., Pa.

Morning Cheer Bible Conference and Camps, Sandy Cove, North East, Md.

Southwest of Philadelphia off Route 1. Sandy Cove Bible Conference (adult), June 18 - Sept. 3. Camp Sandy Cove for girls and Camp Sandy Hill for boys (ages 7-15), June 24 - Aug. 26. Hilltop Ranch, between Rising Sun and Conowingo, Md., young people (15-25), June 24 - Sept. 3. Information: George A. Palmer, Box 3, Philadelphia 5, Pa.

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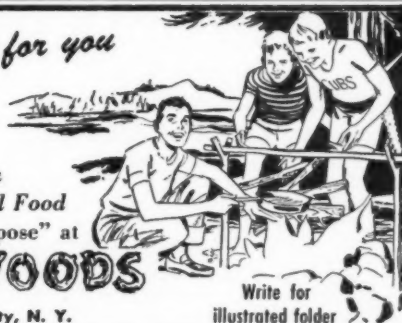
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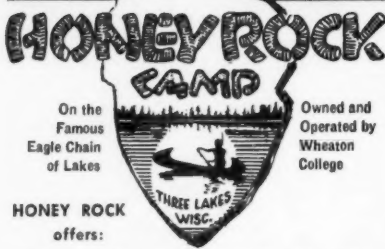
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Medicine Lake, Minneapolis, Minn.	July 9-16
Toccoa Falls, Ga.	July 9-15
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Olcott, N.Y.

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North Mountain Bible Conference,
Wilkes-Barre, Pa.

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Ocean City Summer Bible Conference,
Ocean City, N.J.

Located ten miles south of Atlantic City, N.J. Conferences, June 24-Sept. 2. Information: David P. Wright, 603 Tenth St., Ocean City, N.J.

Ontario Bible Conference,
Lycoming, N.Y.

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Pennwood Bible Camp, Galeton, Pa.

Located six miles west of Galeton, Pa. Accessible by bus line. American S. S. Union, Junior camp, June 25-July 1; Bible Club Camp, July 9-15; Senior Camp, July 16-22; Youth for Christ Camp, July 23-29; Tri-County Conference, July 30-Aug. 5. Featured speakers include Howard Moses and E. Buckhurst Pinch. Special music and recreation. Information: Howard A. Duell, Pennwood Bible Camp, Box 42, Galeton, Pa.

Pinebrook Bible Conference,
Stroudsburg, Pa.

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Sacandaga Bible Conference,
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Stony Brook Bible Conference,
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Located fifty-five miles east of New York City. Accessible by Long Island R.R. Conferences, July 7-Aug. 19. Youth Conference, July 21-28 and General Bible

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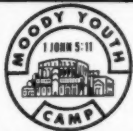
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Aug. 31-Sept. 3.

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Information: Rev. Richard Tuma, 3457 N. Cicero, Chicago 41, Ill.



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Conference, July 28-Aug. 4. Featured speakers include: Dr. James McGinlay, New York, Dr. Ronald J. Park, London, England, Dr. Ralph T. Davis, Africa Inland Mission. Special music: Providence-Barrington Bible College, Rocco Giglio. Information: James E. Hill, Stony Brook, N.Y.

Tri-State Bible Conference, Port Jervis, N.Y.

Half-mile south of Port Jervis. Accessible by Erie R.R., Short Line bus, and car. Young People's Weeks (ages 13-30), June 23-July 7; Junior Camp (ages 8-12), July 7-21; General Conferences, July 21-Sept. 3. Featured speakers include: George Mundell, Kenneth Masteller, Thomas Lawrence, George Slavin. Special music: The Places, Kings College Trio, the Richard Meyers family. Missionaries: Joseph McCaba, Donald Moffat, Robert D. McCarthy. Information: Tri-State Bible Conference, R.R. 1, Dept. M., Port Jervis, N.Y.

South

Camp Didakee, Zellwood, Fla.

Camp for boys and girls (ages 8-17), June 12-July 10. Information: Camp Didakee, Division of Hampden Dubose Academy, Zellwood, Fla.

Camp Sequoyah, Weaverville, N.C.

Located sixteen miles northeast of Asheville, N.C. Accessible by railroad to Asheville. Season: June 13-Aug. 23. Private boys' camp with program of tennis, swimming, horseback riding, crafts, nature lore, sailing, skiing, canoe trips, woodcraft, counselor training for boys 15-17. Featured speakers include: Dr. Archibald Rutledge, Dr. Walter T. McFall. Information: C. Walton Johnson, Camp Sequoyah, Weaverville, N.C.

Lake Louise Bible Conference Grounds, Toccoa, Ga.

Located 95 miles northeast of Atlanta, Ga. on U.S. highway 123. Christian Business Men's Family Conference, June 6-10; Lake Louise Youth Camps, June 11-16, July 16-21, Aug. 20-25; Miracle Book Club Bible Camp, June 18-24; China Inland Mission Missionary Conference, June 25-July 1; Sword of the Lord Conference on Evangelism, July 1-6; Georgia Baptist Sunday School Assembly, July 29-Aug. 4; Youth for Christ, Aug. 6-12; W.C.T.U. Youth Temperance Conference, Aug. 13-19. Information: Rev. Walter Knowles, Lake Louise Conference Grounds, Toccoa, Ga.

Ridgecrest Baptist Assembly, Ridgecrest, N.C.

Located eighteen miles east of Asheville, N.C. Accessible by Southern Railway and bus. Southern Baptist Student Retreat, June 7-13; Southern Baptist Music Leadership Conference, June 14-20; Southern Baptist Sunday School Conference, June 21-July 1; Southern Baptist Training Union Leadership Assembly, July 12-Aug. 1; Home Mission Board Conference, Relief and Annuity Board, Aug. 2-8; Woman's Missionary Union Conference, Business Woman's Circles, Aug. 9-15; Foreign Missions Conference, Baptist Brotherhood Conference, Young Men's Mission Conference, Writers' Conference, Aug. 16-22; Ridgecrest Bible Conference, School for Church Librarians, Audio-Visual Aids Workshop, Leadership Conference on Church Recreation, Radio-TV Workshop, The Christian Life Conference, Southern Baptist Historical Commission Conference, Aug. 23-29; Camp Ridgecrest for boys, June 11-July 16, July 19-Aug. 22. Conference and boys' camp information: Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N.C. Camp Crestridge for Girls, June 11-July 16, July 19-Aug. 22. Information: Arvine Bell, Ridgecrest, N.C.

Midwest

Camp Michawana, Middleville, Mich.

Located thirty miles north of Kalamazoo, Mich. Accessible by car. Girls' camp, July 22-Aug. 4; mixed camp, Aug. 4-11, also Aug. 25-Sept. 1; boys' camp, Aug. 11-25. Information: Ray Bayne, 21122 Indian Road, Detroit 19, Mich.

East Iowa Bible Conference, Deep River, Ia.

Located fifty-five miles east of Des Moines. Junior boys and girls, July 16-23; intermediate boys, July 23-30; intermediate girls, July 30-Aug. 6; young people, Aug. 6-13; adult (family) conference, Aug. 13-20. Information: Arthur L. Merck, East Iowa Bible Conference, Deep River, Ia.

Gitchie Gumee Bible Camp, Eagle River, Mich.

Located sixteen miles north of Calumet, Mich. Accessible by Greyhound bus, also by railway to Calumet (Milwaukee Rd.) Children's Camp, July 15-28; Family Camp, July 29-Aug. 25. Information: John J. Rader, Eagle River, Mich.

Gull Lake Bible and Missionary Conference near Kalamazoo, Mich.

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Creek and Kalamazoo, Mich. Conferences, June 30-Sept. 3. Featured speakers include: Dr. Carl Armerding, Dr. John Walvoord, Dr. Frank Torrey, Roy Gustafson, Alan Redpath, Dr. Allen Blair, Dr. M. R. DeHaan. Special music: Musical groups and quartets. Special weeks planned for pastors, young people, Christian workers, and missionary leaders. Children's meetings; free nursery service; recreation program for all ages. Information: Gull Lake Bible and Missionary Conference, 480 Cheshire Drive NE, Grand Rapids, Mich. (July-August, Box 248, Kalamazoo, Mich.)

Jack & Jill Bible Club Camp,
Cedar Springs, Mich.

Located four and one-half miles east of Cedar Springs, Mich. Children's camp (ages 7-14), June 17-July 28, Aug. 5-31; Children Christian Workers Conference, July 30-Aug. 4. Featured speakers include: Frank Sells, Bessie Traber, Bernice Jordan, Mrs. Frank Sells. Information: Edith Culver, 1814 Prospect S.E., Grand Rapids 7, Mich. Children (ages 8-18, manual and oral deaf), Aug. 25-31; Adult (deaf, week end retreat), Aug. 31-Sept. 3. Information: Richard Tumna, 3467 N. Cicero, Chicago 41, Ill.

Lake Waubesa Bible Camp,
Madison, Wis.

On Lake Waubesa near Madison, Wis. Weekly camps for boys and girls (9-13) and for young people (14 years up), July 1-Aug. 3. Water sports, athletics, Bible study, handicraft. Strong Christian leadership. Labor Day Weekend Bible Conference, Aug. 31-Sept. 3. Information: Charles R. Polley, 700 Femrite Dr., Madison 4, Wis.

**Maranatha Bible and Missionary
Conference, Muskegon, Mich.**

Located five miles south of Muskegon, Mich. Accessible by C. & O. R.R.; Greyhound bus, or Capital Airlines. Conferences, July 1-Sept. 3. Featured speakers include: Dr. William Ward Ayer, Dr. Bob Pierce, Dr. Bob Cook, Dr. Stephen Paine, Dr. V. R. Edman. Information: Maranatha Bible Conference, 4759 Lake Harbor Road, Muskegon, Mich.

Midwest Keswick, Mound, Minn.

Located twenty-three miles west of Minneapolis. Adult conferences: June 29-July 4; July 16-22; Aug. 31-Sept. 3. Teenage Youth conference, July 4-7. Featured speakers include Eugenia Price and Vance Havner. Special music. Day nursery and classes for older children. Information: K. Sewall, Mound, Minn.

Moody Youth Camp, Antioch, Ill.

On Loon Lake, fifty miles northwest of Chicago. Transportation provided from Moody Memorial Church. Boys and girls 8-10 years, July 2-9; boys and girls 9-11 years, July 9-23; boys and girls 10-12 years, July 23-30; boys and girls 11-14 years, July 30-Aug. 13; boys and girls 12-14 years, Aug. 13-24; Hi-School Roundup, Aug. 24-31. Information: Moody Youth Camp, 1609 N. LaSalle St., Chicago 14, Ill.

Raccoon River Bible Camp,
Scranton, Iowa

Raccoon River Bible Conference Grounds, Scranton, Iowa. Girls, June 8-16; boys, July 23-28; family, Aug. 7-12;

youth, Aug. 14-20. Information: Robert T. Smith, Scranton, Iowa.

Spiritual Life Bible Conference,
Cedar Lake, Ind.

Fifty miles from the Loop of Chicago. Conference, Aug. 26-Sept. 3. Featured speakers include Dr. Harold S. Laird and Dr. Carl S. Armerding. A program for young people and children directed by Jim Holwerda; prayer leader, Robert Burrows. Special music. Recreational facilities: tennis, golf, swimming, boating, fishing, shuffleboard, playground. Information: Benjamin De Jong, Warsaw, Ill. Reservations: Conference Manager, Box 87, Conference Grounds, Cedar Lake, Ind.

Winona Lake Bible Conference,
Winona Lake, Ind.

Located two miles east of Warsaw, 125 miles southeast of Chicago. Accessible by Penn. R.R., and Greyhound bus. Pilgrim Holiness Young People's Society Conference, June 13-17; Evangelical Free Church of America, June 19-24; Conservative Baptist Association of America, June 24-30; Oriental Missionary Society, June 25-July 1; Youth for Christ International, July 1-15; Moody Bible Institute, July 15-22; Winona Lake Bible Conference, July 22-Sept. 3; United World Mission, July 23-25; Rodeheaver Sacred School of Music, July 30-Aug. 11; National Fellowship of Brethren Churches, Aug. 19-26; American Association for Jewish Evangelism, Aug. 27-Sept. 3. Information: Winona Lake Christian Assembly, Winona Lake, Ind.

West

Camp Bethel, Powell, Wyo.

On highway 14 on top of Big Horn Mountains, Wyo. Junior boys, July 16-22; junior girls, July 23-29; intermediates, July 30-Aug. 5; youth camp, Aug. 6-12; family camp, Aug. 13-19. Ronald M. Lundy, dean. Featured speakers include Dr. Vincent Brushwyler and other noted Bible teachers. Information: Joe Wiens, Box 866, Powell, Wyo.

Deer Valley Ranch, Nathrop, Colo.

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**Forest Home Christian Conference
Center, Forest Home, Calif.**

Located eighty miles east of Los Angeles in the beautiful San Bernardino mountains. Conferences, June 16-Sept. 9. Special conference weeks for youth (two large camps with dormitories) and for adults (hotel rooms, also Wetzel Memorial Lodge at Lakeview Christian resort). Information: Graham Tinning, Forest Home, Inc., 4940 Vineland Ave., North Hollywood, Calif.

Hume Lake Conference, Hume, Calif.

Sixty-five miles east of Fresno, near Kings Canyon. Fishermen's Conference, April 27-29; Memorial Baptist Church, Fresno, May 11-13; Southern Baptist Student Union Retreat, May 18-20; Hume Lake Property Owners Meeting, May 30; Calvary Presbyterian Church, Fresno,

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June 1-3; Hume Lake Girls' Camp, June 11-17; Week of Prayer, June 11-15; Baptist Bible Fellowship, Pacific Coast, June 18-23; Hume Lake High School Conference, June 23-30; Hume Lake Bible and Missionary Conference, June 30-July 7; Church of the Open Door, July 7-14; Radio Kids Bible Club, July 14-21; North American Baptists of California, July 21-28; High School and College Christian Endeavor, July 28-Aug. 4; Inter-Church Family Conference, Aug. 4-11; General Baptist Youth of California, Aug. 11-18; Conservative Baptist Association, North Calif., Aug. 18-Sept. 1; Hume Lake Labor Day Week End Camp, Sept. 1-3; German Congregational Churches of California, Sept. 3-8; Cedar Avenue Baptist Church, Fresno, Sept. 7-9; Immanuel School Faculty, Sept. 12-14; First Presbyterian Youth, Sept. 14-16; First Presbyterian Men, Fresno, Sept. 21-23. Featured speakers include: A. N. Willems, Dr. Vincent Bennett, Dr. Chester Padgett, Mr. and Mrs. Jerry Zwall. Special music: Musical Biolans. Information: Hume Lake Conference, Inc., 155 Van Ness, Fresno 21, Calif. (Also see associated Long Meadow Camp.)

Lake Sammamish Bible Conference, Seattle, Wash.

Twelve miles east of Seattle, Wash. Accessible by car or bus on highway 10. Bible and Missionary conference, July 22-Aug. 5. Featured speakers include: Dr. W. Robert Smith, Carl Olson, David Hart. Information: Lake Sammamish Bible Camp Association, Box 242, Bellevue, Wash.

Long Meadow Camp, Hume, Calif.

Associated with Hume Lake Bible Conference. Hume Lake Boys' Camp, June 11-17; Free Will Baptist, June 18-23; Messengers of the Cross, June 23-30; Hume Lake Children's Camp, June 30-July 7; Church of the Open Door Children's Camp, July 7-14; General Association of Regular Baptists, July 14-21; North American Baptist Children's Camp, July 21-28; Christian Endeavor Junior High Camp, July 28-Aug. 4; United Brethren in Christ, Aug. 4-11; General Baptist of California, Aug. 11-18; Conservative Baptist Association, Aug. 25-Sept. 1. Featured speakers include: Keith Benson, Lowell Eason, Mrs. Walter Warkentin, Jim Stevecone. Information: Hume Lake Conference, Inc., 155 Van Ness, Fresno 21, Calif.

Red Feather Lakes Bible Conference, Inc., Red Feather Lakes, Colo.

Located in the Red Feather Lakes region of northern Colorado Rockies, twenty-five miles north of Fort Collins. Conference, Aug. 17-26. Featured speakers include: Dr. David Laurie, Dr. George Ladd, Sherman Williams, Marjorie Ford. Special music. Information: William P. Whittemore, Box 108, Fort Collins, Colo.

Silver Fork Bible Conference, Salt Lake City, Utah

Located twenty-seven miles southeast of Salt Lake City, Utah. Transportation in private bus by arrangement. General Conference, July 22-28; Junior Conference, July 29-Aug. 4; Junior Hi Conference, Aug. 12-18; Youth Conference,



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Twin Peaks Bible and Missionary Camp, Grand Junction, Colo.

Located in the Rockies, forty-nine miles northeast of Grand Junction, Colo. Accessible by car. Transportation from railroad station by arrangement. Weekly camps, July 9-28: Junior and intermediate week with special classes for adults; second week for young people and adults; third week a general week with classes for all ages. Featured speakers include: Roger Andrus, Emil Elbe, Ray Whitlock, Clayton Hull, James Cook, Phil Ward. Musician, Carlo Pietropaulo. Information: L. E. Van Dam, Box 907, Grand Junction, Colo.

Canada

Blue Water Conference, Wallaceburg, Ont., Can.

Located sixty miles north of Detroit, Mich. Accessible by Greyhound bus from either Detroit or Windsor and also by C.P.R. and C.N.R. R.R. to Chatham. Conferences: June 23-Sept. 3. Christian Railway Mission Retreat, July 7-14; Fifth Annual Dallas Theological Seminary Week, July 22-27; London Bible Institute Week, Aug. 25-30; Detroit Bible Institute Week, Aug. 30-Sept. 3; Greater Detroit Sunday School Retreat, July 13-14. Featured speakers include: Dr. M. A. Darroch; Dr. Donald K. Campbell, Dr. W. S. Hottel, Dr. J. Allen Blair, E. A. Finkbiner. Special music: Mr. and Mrs. Adam Lutzweiler; W. Howard Schoof, and others. Information: R. M. Martin, 153 King St. W., Catham, Ont., Can.

Canadian Keswick Conference, Muskoka, Ont., Can.

On Lake Rosseau, 135 miles north of Toronto. Accessible by C.P.R. and C.N.R. R.R., Gray Coach Lines bus, T.C.A. plane and automobile. Continuous conference program, June 22-Sept. 9. Special: Christian Business Men's Regional Conference, June 22-24; Dominion Day weekend, June 29-July 2; Youth for Christ Conference, Aug. 25-Sept. 3; closing "6-Day Special," Sept. 3-9. Featured speakers include: Hon. E. C. Manning, Dr. Chas. E. Fuller, H. Wildish, A. LeDrew Gardner, Dr. V. R. Edman, Dr. H. Sugden, Major Ian Thomas, C. D. Tatham, A. Redpath, R. Gordon, G. Gregson, H. Oursler, Dr. Carl Armerding, Dr. C. F. Ball, Peter Letchford. Missionary program. Special children's program. Information: Canadian Keswick Conference, 14 Park Road, Toronto 5, Can.

Organizations

The Christian and Missionary Alliance District Bible and Missionary Conferences

Arlington Summer Camp and Youth Conference, Arlington, Tex., June 22-July 1. Information: George O. Hall, Drawer 33, Arlington, Tex. **Delta Lake Bible Conference and Missionary Convention, Rome, N.Y.,** June 29-July 8. Information: L. J. Isch, Sr., 259 Main St., Johnson City, N.Y. **Lo-Ma-Co Camp, Hendersonville,**

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N.C., June 29-July 8. Information: R. L. Staley, 503 E. Lexington Ave., High Point, N.C. **Suncrest Camp, near Rochester, Pa.,** June 22-July 1. Information: D. C. Kopp, Box 33, Punxsutawney, Pa. **Camp Hebron, Attleboro, Mass.,** June 29-July 8. Information: E. J. Bailey, 53 Cocasset St., Foxboro, Mass. **Mill City, Pa.,** July 6-15. Information: J. W. McGarvey, 3232 N. Second St., Harrisburg, Pa. **Ashland, Neb.,** July 8-13. Information: C. R. Thomas, 6910 S. Lowe Ave., Chicago 22, Ill. **Medicine Lake, Minneapolis, Minn.,** July 9-16. Information: L. W. Pippert, 1361 Englewood Ave., St. Paul 4E, Minn. **Toccoa Falls, Ga.,** July 9-15. Information: T. G. Mangham, Box 355, Maitland, Fla. **Canby Camp, Ore.,** July 12-22. Information: E. W. Richards, 1636 S. E. 25th Ave., Portland, Ore. **Glen Rocks Bible Conference, Lake Rosseau, Muskoka Lakes, Ont., Can.,** July 14-Aug. 24. Information: Nathan Bailey, 61 Glenvale Blvd., Leaside, Toronto 17, Ont., Can. **Mahaffey Camp Meeting, Mahaffey, Pa.,** July 20-29. Information: D. C. Kopp, Box 33, Punxsutawney, Pa. **Beulah Beach Bible and Missionary Conference, Beulah Beach, Ohio,** July 21-Aug. 5. Information: G. E. Davis, Beulah Beach, Ohio. **Alliance Redwoods, Camp Meeker, Calif.,** July 21-29. Information: W. V. Yaggy, 371 Mission Road, Glendale, Calif. **Lincoln Beach Camp, New Kensington, Pa.,** July 29-Aug. 5. Information: J. D. Bell, R. 2, Box 224, New Kensington, Pa. **Old Orchard, Me.,** July 30-Aug. 5. Information: S. B. Harding, 1311 Washington Ave., Portland 5, Me. **Edinboro, Pa.,** Aug. 3-12. Information: C. L. Westover, 10 Blaine St., North East, Pa. **Summit Grove, New Freedom, Pa.,** Aug. 3-12. Information: Joel McGarvey, 3232 N. Second St., Harrisburg, Pa. **Arnolds Park, Iowa, on the shores of Lake Okoboji,** Aug. 3-12. Information: R. R. Brown, 2006 Douglas St., Omaha 2, Neb. **Des Plaines Bible and Missionary Conference, Des Plaines, Ill.,** Aug. 5-12. Information: C. R. Thomas, 6910 S. Lowe Ave., Chicago 21, Ill. **Springtown, Pa.,** Aug. 24-Sept. 3. Information: Joel McGarvey, 3232 N. Second St., Harrisburg, Pa. **Family Bible Conference, Pacific Palisades, Los Angeles, Calif.,** Aug. 27-Sept. 3. Information: W. V. Yaggy, 371 Mission Road, Glendale 5, Calif.



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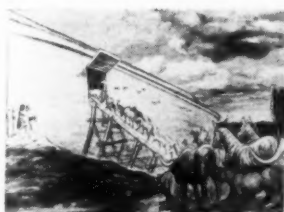
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- Handwork Packet (for juniors and intermediates) 35¢

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Juvenile Delinquency And the Church

[Continued from page 30]

GARNER: I believe two agencies that are receiving increasing emphasis in the Christian world are the vacation Bible school and summer camps. More and more we're seeing the necessity of having boys and girls and young people with us for consecutive hours. In Sunday school we have them one hour a week and during the week everyone else has them. But in vacation Bible School we have them five days in succession, several hours a day. And in summer camps, the counselors live with them. I've heard many, many folk who have worked in summer camps say that what they are able to do there in one week has been far more fruitful than what is ordinarily accomplished in several years of Sunday school work. It's the same in vacation Bible school.

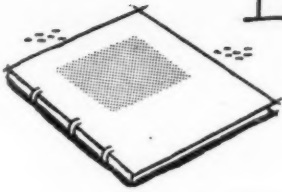
RISLEY: That's right. Actually you have as many hours instruction in two weeks vacation Bible school as the average pupil gets in one year of Sunday school. A number of years ago I was in the pastorate and I was asked to speak at a summer camp program in the Puget Sound area. And when testimony time came for the young people, I was amazed at the number of them who said, "It was in vacation Bible school that I was saved," or, "It was in summer camp where I first came to know the Lord," or, "It was here one year ago that I gave my life for full time Christian service." It brought me to study the situation very carefully. And I've come to feel that no two finer agencies have come into the church in this century than our vacation school and our summer camp programs, and every church ought to be interested in having a part in them. There are still many Sunday schools and churches, of course, that feel they can't get enough workers together to have a vacation school or that they are too poor to get their young people to camp. But I think if we'd get our shoulders to the wheel and promote these things, they'd do a lot for our young people.

KAMM: What you're saying, then, is that these are the means whereby the church can help young people to get a vision of real Christian values?

RISLEY: That's right. Our churches should realize that it is not enough to just try to do a job for thirty minutes or an hour on Sunday morning. We need to integrate the total program of the church—summer camp, vacation school, weekday activities, junior church, Sunday school—and all of them working together as one with a common objective—to win and to keep our young people for Christ.

[The concluding article in this series, appearing in an early issue, will be a discussion of the problem as related to faith in Christ.—The Editors.]

idea NOTEBOOK



A Department of Moody Monthly

Edited by

DOROTHY MARTIN

THIS MONTH

Advertise Your VBS

NEW VBS Materials

This Job of Camp Counseling

Family Night at Church

We Manage Church Dinners This Way



*You're busy preparing for
vacation Bible school, but don't forget
to let people know what's going on.*

Advertise Your VBS

By Marie Manire Chapman

FREE!" screamed the big, black headline on the little handbill. And eager young hands reached for the paper to find out what was coming to them as they read: "Free to boys and girls." Always receptive to a gift, the youngsters on Chicago's near north side—even as old as mid-teen-agers—were soon discovering that a wonderful ten days of songs, stories, handwork, games and picnics were theirs just by enrolling "for nothing" in the vacation Bible school in a nearby church.

Handbills are only one of many ways which can be used successfully to increase your VBS attendance and the outreach of your church. There are many other methods, and a combination of them rather than a dependence on any one or two will probably bring best results in your community.

Naturally, your weekly church bulletin will carry notices of the coming vacation Bible school, stressing the importance of the program and giving details concerning the date, place and time.

Newspaper advertising is of prime importance in many areas. All the churches of a single denomination or even of several denominations sometimes band together in a simultaneous effort and sponsor a half or a whole page ad, complete

with pictures, to stress the importance of the school. Even busy people who ordinarily scan the paper quickly will have their attention focused on an unusual advertisement.

Posters will command attention if the project is followed through with variety as some churches do. Several weeks in advance of the school an eye-catching poster is placed in each department of the Sunday school, clearly inviting pupils to the VBS. On succeeding Sundays the posters are moved from department to department so that everyone receives a variety of attractive invitations. Don't forget to move them on out to the church lawn, or attach them to an outdoor bulletin board. Silently they can also give their invitation from windows of friendly storekeepers and church family homes.

D-Day is observed in some communities—"Dad's Day." Here fathers give concrete expression to their interest by presiding over a free lemonade stand at the church on registration day. Church members who have invested lemons and sugar in the venture await the outcome with added interest.

Some good tried-and-true methods are given a lift with new twists. "Flying saucers" have been known to descend

over some communities—missives dropped from airplanes or helicopters in the form of VBS handbills weighed down with candy suckers. Combining two valuable advertising media, advance warnings in the newspapers make the community aware of the impending "invasion."

And, of course, don't forget the parade. Everyone is going to know something is going to happen when a swarm of enthusiastic, happy vacationing boys and girls march through the streets singing and carrying VBS banners. It need not be a fancy parade with special floats. Just the fun of marching through town with banners, or riding behind a tractor-drawn trailer provides thrills. And when the parade winds up at the church for registration and refreshments, there will be a gang of youngsters who will not forget to come back on Monday!

Yes, a mere announcement at church the day before the school opens may bring in some of the children of the church faithfuls. But really working at the job of advance advertising will bring in those children who are not in any church, and afford a real recruiting ground for the Sunday school and an opportunity for soul-winning. It will prove to be two wonderful, happy weeks—**FREE!** END

New VBS Materials

This year, in addition to curricula which are already known to vacation Bible school workers, several publishing houses brought out new or revised courses. A few publishers report new features added to their well-known established lesson materials. These are described briefly in the paragraphs below. (Comprehensive descriptions of evangelical VBS materials appeared in MOODY MONTHLY in May, 1955.)

Covenant Press, 5101 N. Francisco Ave., Chicago 25, Ill.

Theme: Following Jesus. Beginner, Just Like Jesus; primary, Happy Visits with Jesus; junior, Traveling Jesus' Way; intermediate, Christ My Guide. **Price:** Teacher's manuals, \$1.00; pupil's workbooks, 25c; handwork pockets, 15c.

Gospel Light Press, 1214 S. Brand Boulevard, Glendale 4, Calif.

Theme: The King's Adventureland. Pre-school, Children of the King; primary, Friends of the King; young people, Crusaders of the King; adult, Followers of the King. **Price:** Leader's guidebook, 45c; teacher's manuals, 45c; pupil's books, 20c; visual aid kits, \$1.00; contest kit, \$1.50; decoration packet of 20 large figures and patterns, \$1.50.

Features: Pre-cut correlated visual aids in full color, pre-school through junior. Pre-cut pre-school and primary pupil's books. Beautiful full color illustrations in all pupil's books. New and inexpensive handwork. Complete step-by-step lesson plans. Leader's guidebook gives teacher training, advertising and promotional ideas.

Herald Press, 610-616 Walnut Ave., Scottdale, Pa.

Features: Course covers thirteen grades, with a new revision just released for grades 9 and 10. Courses also available this year in German and Spanish. Detailed teaching materials with planned activities and outlined lessons. Sample kit, \$3.75.

Scripture Press, 434 S. Wabash Ave., Chicago 5, Ill.

Theme: Champions for Christ. Nursery, God's Big World; Beginner, We Learn About Jesus; primary, The Lord Is My Shepherd; junior, The Christian's Birth and Growth; intermediate, Answering God's Call; young people and adult, Our Bible and Bible Proofs or The Fruit of the Spirit. **Price:** Director's manual, 35c; teacher's manuals 40c; pupil's workbooks, 20c; introductory packet, \$2.95.

Features: Newly reworked in method of presentation, handwork ideas and appearance. Adaptable to from one to three weeks of school. Separate complete VBS How-to-do-it manual for directors. Free VBS catalog giving detailed information on material, publicity ideas, and suggestions for the closing program.

Standard Publishing Co., 20 E. Central Parkway, Cincinnati 10, Ohio.

Theme: Our Living Bible. **Price:** Director's manual, 50c; teacher's manuals, 45c; pupil's books, 10 for \$2.50.

Features: A newly written course. Full color in all pupil's books. Step-by-step daily procedures. One theme, but with special grading for each age group.

This Job of Camp Counseling

with pointers by Eunice Russell



THIS summer hundreds of Christians will be asked to serve as counselors in camps. Some of them will have had experience and will receive careful instructions. But many will be asked to serve who will be expected to do this important job without previous experience or training. Camp counseling is different from almost any other type of Christian work. Basically, the counselor is a full-time companion to the camper, and in a large measure becomes the young camper's pattern in behavior. The counselor may never know to what extent his life and habits will help in the shaping of the future lives of his young charges.

Eunice Russell, national camp secretary for Pioneer Girls gives in the following paragraphs some pointers for camp counselors which applies equally well to young men counselors as to women. If you are one who plans to counsel children or young people this summer, it might be well for you to clip this list and refer to it often to see how well you are measuring up.

Miss Russell says: As a counselor, what you are is more important than the skill you possess. Because you teach what you are, it is important that you be what

you teach. Be, then, an example in:

Relationship to Jesus Christ

- How you speak of and to your heavenly Father will be closely watched and copied.
- Campers will be quick to notice the difference it makes that you belong to Jesus Christ.

Your appearance

- Dress neatly; keep clean and tidy quarters. Your campers' habits will reflect yours.
- Greet campers with a friendly smile, no matter how you may feel inwardly.
- Have courteous table manners.

Your attitudes

- Of loyalty to the camp—gripping is a contagious disease so avoid it. Obey the rules even though you do not understand them.
- Of selfishness—your time is not your own. Personal pleasure must come last. Take time for the most trivial concerns of each camper.
- Of emotional response—your reaction to surprise, danger or irritation will be closely observed. Can it bear scrutiny?

Your enthusiasm

- You will have to genuinely enjoy outdoor life and all that goes with it . . . the lack of privacy and "roughing it."

- Your attitude must be one of "Let's" rather than "Go do it."
- You must love kids . . . not just as eternal souls for whom you are responsible by a sense of duty . . . but for themselves.

Your relationships with other staff members

- You will develop friendships with all the staff and seek to learn from each one.
- You will become well-acquainted with the director—what he expects of you, the type of program, policies and standards of the camp—in order to fit smoothly into the total picture.
- You will use free time wisely.

Your relationships with campers

- You will have a personal interest in and concern for each camper under your care, at the same time being friendly with every camper.
- You are their guide, not boss, and open to their suggestions.
- You are outgoing, approachable, friendly, easy to talk to. You keep your word . . . and their confidences.

Yes, you are all of these things to your camper, because the love of Christ constrains you to live, not for yourself, but for these for whom He died . . . as their camp counselor. **END**

SUBJECT 7 Social Activities

A church which shows concern for the social needs of its people will find them looking to it for answers to their other needs.

Family Night at Church

By David G. Finlaw



A well-planned family night has appeal for all ages. Devaney photo

It isn't necessary for Mother and Dad to hire a baby-sitter when you all come together as a family to the church for an evening of fun. In fact, for this one evening the family can be broadened to include an older, single person you can temporarily adopt as "aunt" or "uncle." Or, you can take along as "niece" or "nephew" a young person whose own family will not come.

In preparation for family night be sure to advertise well in advance so that there will be no conflict in plans. Include in your preparations something for the early comers to do. For example, a display of hobbies and projects that families can do may be just the thing some parents have been looking for. Or have a good time of singing, with families sitting together until all have arrived.

Now divide the company according to ages and let each group plan special parts for a program.

Let the smaller children, under adult supervision, act out a nursery rhyme or a children's story which involves a family, such as "The Three Bears" or "The Old Woman Who Lived in a Shoe."

Persuade several 9-to-12-years-olds to give spontaneous two-minute talks on a subject such as: "The most fun we ever had at our house was when..."

The family will be delighted to view

the abilities of its young teen-ager as he takes part with other young people in charades depicting family expressions. "Families that pray together stay together" is a good one to use.

The above-high-school group might originate a comical act which will be a take-off on a radio family skit.

Suggest to the young adults that they compose and sing a song about family troubles, joys, experiences, etc. A familiar tune like "Yankee Doodle" will make it easier.

The adults might share some of the funny sayings and experiences of their own children. Imagine the surprise of the younger generation when they see mother and dad imitating their antics!

For the actual performance reunite families so that they can watch together as other members of the family take part. No particular sequence need be followed.

A hymn familiar to all can be used to make the transition from this kind of fun to fellowship of a spiritual nature. Here will come the only really rehearsed part of the program as a family, chosen in advance, portrays in a living room setting a family devotional period. One or two songs or choruses followed by the reading of a "family" Scripture passage should lead into some well-rehearsed questions and answers by the children

and parents of the performing family. The Scripture might be the story of the birth of Moses, or Joseph revealing himself to his brothers, the birth of Isaac, or the story of Naomi and Ruth. Make the reading brief but complete. Remember, this is a family devotion not the Sunday school lesson.

The closing prayer, however, should not be "pretended." It may be a prayer expressing thanks to God for His faithfulness and care for them. At the close of the program the pastor may offer a prayer of dedication.

The entire family will enjoy refreshments such as ice cream and home made cookies with favorite beverages, before leaving for home, well-satisfied with the evening spent as a family at church.

END

THE SPELL OF MOTHER

M—is for Mercy in a kind mother's heart
O—is for Others to whom love she'd impart

T—is for Tenderness, in sympathy bred
H—is for Hope in her child, living or dead

E—is for Encouragement she always gives
R—is for Readiness as long as she lives
—Albert Linder



Dinners in Cicero Bible Church are times of Christian fellowship, looked forward to with enthusiasm.

We Manage Church Dinners This Way

By Myrtle Stukes

It's almost time for our annual church dinner" are words that meet with an enthusiastic response by members of the Cicero Bible Church, Cicero, Ill., for we thoroughly enjoy our fellowship dinners.

We have had many dinners over the years for a variety of reasons. For quite some time it was the custom to have a Homecoming dinner in the fall to arouse the interest of our members in the fall program of the church. The leader of each organization was given an opportunity to outline briefly the planned activities and goal of his group. We found this a very effective means of reviving interest after the summer vacation months.

But, whatever the purpose of the dinner might be, we have tried to prepare and serve our church dinners as efficiently as possible. Usually the women of the Missionary Society are responsible for the preparations and have handled the arrangement in various ways. Sometimes they have worked out a menu and asked those coming to the dinner to bring specific items of food, such as salads or desserts while they prepared the rest of the dinner and served the tables.

Another method was tried recently which has worked successfully. The various prayer groups of the Missionary Society were made responsible for a certain part of the meal. Thus one group prepared the appetizer, another the salad, another the main course, another the dessert, while still another group took care of the table setting and decorations. In this way the responsibility—and work—did not fall on just a few.

Because of the great number of people who come, we have had the problem of seating them quickly and serving them while the food is still hot. In order to facilitate matters we recently began what

might be called the "host system." Several weeks before the dinner various couples who are active in the life of the church, were asked to serve as hosts and hostesses at specified tables. Two couples were assigned to the larger tables.

As the guests arrived they registered and received a table number. When their number was called, the guests went to the basement where they were welcomed at their particular table by the host and hostess, who acting much as they would in their own home, introduced newcomers and made everyone acquainted.

The dinner was served family style and the host and hostess were responsible for bringing the food from the serving window. When the main course was finished, they put any leftovers into a paper bag which had been provided for that purpose, stacked and carried dishes and silverware to the kitchen. The paper bags of leftovers were dropped in a large container near the kitchen. The host and hostess then served the dessert and cleared the tables in the same way at the end of the dinner. This system proved also to be of tremendous help to the kitchen workers.

We have also tried serving a large number of people buffet style. Several times four serving tables were decorated to correspond with the four seasons of the year. Guests went to the table in which their birthday month was represented to be served.

All of our church dinners are financed by a free-will offering taken around the tables. The need is made known and the approximate cost per person is announced. In this way our expenses have always been amply met.

Whatever the specific reason for the dinner, basically we come together in our church for Christian fellowship.

It's an Idea!

Use a clever program . . .

like the one in the form of a gay apron, women of the missionary society attending a sewing meeting and luncheon in the Memorial Presbyterian Church, St. Louis, Mo., found beside their plates. The program, french-fold, had mimeographed on its cover, both outside and in, an apron which was colored with crayon and cutout around the waistband. Like a hankie, a slip of paper is pulled out of the slit pocket bearing the invitation: "Just a sample here you see of what our meeting is to be. Oh, you'll not guess it, I'll be bound, so after luncheon, stay around!" Inside, the women found the following intriguing program:

The Lining and Padding — Opening Prayer
Trimming—Hymn
Measure—Scripture
Thread—Prayer
Hooks and Eyes—Business session
Needles and Pins—Poem
The Material—Devotional message
Final Trimming—Violin solo
Completing the garment — Closing prayer

A paper bag party . . .

is a good suggestion for you to try on your junior group, from the *Baptist Training Union Magazine*. The theme is carried out in the decorations, using your own ingenuity with paper bags of various sizes; and in the games, paper bag relays and paper bag style-show with a complete costume for a boy and a girl designed from the paper sacks; for the devotions, hymn numbers are drawn from a paper bag; and then refreshments—served in a bag, of course!

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and Christian growth in an unusually inspiring way.

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Wise Giving

By J. O. Percy

*What do you know about where
your missionary money goes?*

*Here are some useful suggestions
by one who knows missions well.*



Be sure that the mission you give to is actually doing the work it advertises.

THE Lord's children in North America are most generous in their sacrificial giving for Christian work — especially for missions. We see the results of this generosity all around the world. A major

MISSIONS

Harold R. Cook, Editor

part of mission work, evangelistic and institutional, is carried on largely through their giving.

But this very generosity makes these devoted Christians subject to a veritable bombardment of financial appeals from every direction. A vast number of religious and philanthropic organizations are seeking to have a share in the financial prosperity that has come to many of the Lord's people in North America. For example, they buy mailing lists of churches, pastors and laymen at so much per thousand names, and as a result send a constant barrage of propaganda through the mails.

The average Christian becomes bewildered by the very multiplicity of appeals. They all sound good. What organizations are worthy of help? Which should have a share in his giving? He finds it hard to know.

Regretfully we must admit that unscrupulous men have even used the claims of foreign missions to prey on an unsuspecting public and get out of them all they could.

We who are born again children of God have the sacred duty of stewardship, which involves using wisely the money with which the Lord has blessed us.

Mr. Percy is administrative vice-president of the Interdenominational Foreign Mission Association of North America, 1860 Broadway, New York 23, N.Y.

The Old Testament demanded one-tenth for the Lord (Lev. 27:32). The New Testament says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

We have therefore a God-given duty to give to His work, to care for His servants and to further the cause of the gospel of our Lord Jesus Christ. Doesn't the Word of God say, "The laborer is worthy of his reward" (1 Tim. 5:18), and "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14).

♦ From my own experience let me give a few suggestions that may help you decide about many of the financial appeals that come to you.

(1) Pray very definitely before doing anything. Wholeheartedly seek wisdom and understanding from the Lord as to what He would have you do. God may be waiting to use you, just as He used the widow of Zarephath to minister to Elijah (1 Kings 17). You will hear His voice and know His will as you wait on Him in prayer.

(2) Be sure the society to which you are thinking of giving is actually carrying on its ministry in a scriptural manner. Paul exhorted the Corinthian Christians to "Let all things be done decently and in order" (1 Cor. 14:40). He told the church at Rome to be "Not slothful in business" (Rom. 12:11). Investigate carefully the organization that makes the appeal. Don't be swept off your feet by flamboyant advertising or high pressure talks and fascinating films. Legitimate, Christ-honoring missions will always welcome investigation.

(3) If the mission is not well known, look for proof that it is doing the work it advertises. Find out if it has an actual

established work on the field or is simply talking about it. Learn whether the mission faithfully proclaims the gospel of our Lord Jesus Christ. See if it is really working toward establishing and building up a self-propagating, self-supporting and self-governing church.

Do you know a worker serving under the society? The best advertising an organization has is its members. It helps if you or your friends know a worker personally and know beyond question that he is actually doing a work for God.

(4) Satisfy yourself that the society has a properly accredited board of directors. Find out if it issues to the public an audited statement of receipts and disbursements each year. (This is a basic requirement of all missions who are members of the I.F.M.A.) Responsible directors, council members or auditors are always happy to answer any inquiry concerning the conduct of the mission's business.

(5) Don't be easily taken in by high-pressure pleas for help for orphans, lepers, the blind, etc., on the field. It is true that such help is needed. But in this day of rapid transportation, a clever man can make a rush trip to some foreign field, shoot a few thousand feet of film and return home with a plausible and moving story. But it may be in reality only a story. The need is there, but what is this man, this organization, really doing to meet it?

(6) Generally speaking, be wary of one-man missions—that is, those carried on by individuals not connected with a regular society. There are perhaps a few instances of work in closed areas, like Spain or some Arab countries, that may be carried on best by such individuals, but these are exceptional. Investigate any such case carefully and prayerfully before you give support.

♦ INTER-MISSION organizations like the Interdenominational Foreign Mission Association have a world-wide coverage. Through their member missions they are in touch with the missionary situation in many fields. They are glad to advise any who desire their help.

In this day of tremendous urgency, the Lord's people need to give sacrificially more and more to send the gospel to the ends of the earth. We certainly can't afford to decrease our giving. But we do want to make sure that our gifts really accomplish their purpose. One day the trophies, the result of our giving and praying as well as the missionaries' preaching, will be placed at the feet of the Lord Jesus. Then we will be glad that we gave—if we give wisely. **END**

A Mother Remembers

(Continued from page 13)

a question about whether we would go to church. It was taken for granted. In our house the only acceptable excuse for staying away was sickness—and then one had to be sick in bed. The same held true for Sunday evening services, and for prayer meeting on Wednesday nights.

When our little girl reached five, she began to take a personal interest in the Bible stories she heard at Sunday school, as well as at home. Small as she was, she soon realized that she needed Jesus.

One night she came to me and asked if she could "let Jesus come into her heart." Oh, the joy that I who gave her natural birth should be present at her second birth! We prayed together, and I rejoiced with her as in simple faith she was born again.

♦ As my little one grew there were many problems. It would be wonderful to be able to say that she never disagreed with her brother and sisters, or caused us a moment's concern. But my little girl was quite normal. Sometimes she was fretful, and as she grew older quite often she was at odds with others in the family. Many times I felt I needed the wisdom of Solomon to decide who was right in their many squabbles.

Through the years it was our practice to have daily Bible reading and prayer in our home. We have seen the effect of this practice in the lives of our children. Today those who are now married are establishing the same practice in their homes.

At first, I worried a bit because my girl was not a very sociable child. She seemed just as happy to stay indoors as to go out and play. I encouraged her to be friendly, and to invite friends to her home. Many of her neighborhood friends took part in social activities which we as Christians could not approve, but we tried to fill her life with better things. We made a special effort to get her to every social, party or picnic given by her Sunday school teachers and church friends. We encouraged her to take part

May, 1956

REFUGEES AND SURVIVORS OF PERSECUTION IN DESPERATE NEED



Rev. Jacob Peltz

Hebrew Christian survivors of persecution are scattered all over Europe. Some of them are still destitute and in desperate need. How grateful we are to Christians who help us in our ministry of relief and witness amongst Christ's suffering people. Here is a description of some whom we have helped. A survivor of the gas chamber says:

"For 10 years my daughter and I have been refugees. All our loved ones died in the gas chambers. With all my heart I thank you for the food package."

A struggling Hebrew Christian widow wrote: "I am so grateful for your wonderful food carton. During the Nazi revolution I lost everything."

A missionary worker in Germany says: "Elderly Hebrew Christians are coming back from China, South America, and other countries. They fight against bitter misery and unemployment. Your help is an answer to our prayers."

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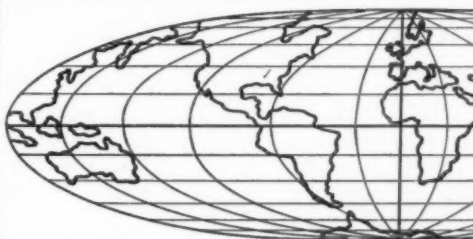
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in certain school activities, such as the orchestra.

She loved her music. When she began picking out pieces on the piano by herself, we started her formal musical education. There was never any trouble about getting her to practice. And her music gave her a part in many activities in high school.

While attending high school, she of course faced many decisions. Not always was she wholly in agreement with the Christian principles by which our home was governed. But out of love and respect for her parents, she complied with the rules which we, likewise in love, laid down.

EARLY in high school the problem of a sorority came up. But when she learned that their program included activities she could not approve, she discouraged a bid to join. She did not go to the sophomore dance, and on the evenings of the junior prom and senior ball made plans for other activities. I will always be thankful for the energetic leader who realized the need and organized a Christian youth club. Its program included plenty of food and good entertainment where young people could have happy times together. At some of the club's affairs the girls wore party gowns, received corsages, and yet took part in a program which brought only honor to their Lord.

Through these years, of course, there were boy friends. All were nice boys, and well-behaved. She knew that above all, a boy she accepted as a special friend must be a Christian. During this time I made a special effort to keep her confidence. And of course we always prayed.

Real evidence that God had heard our prayers came when our girl entered college, a Christian school, of course. During a deeper life conference at the school, my baby, now grown up, had a wonderful experience with the Lord. Many years before she had given her heart to the Saviour. Now she gave her life. She knows she is in the center of God's will, and her face glows with the joy of an inward peace. Prayer has become very real and she is experiencing the leading of the Lord in her daily life.

Today she is married, and a true witness to her neighbors and friends. She is a more patient mother than I ever dreamed she would be, and is learning to trust the Lord for the little things in that deeper walk that "only His loved ones know."

Now she herself is learning—and we found it true, just as I wrote those nineteen years ago: *I do not have to fight the battle alone. There is a Hand much greater than my hand, a Mind far wiser than mine that sees into the future and will guide her destiny...* **END**

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Moody Monthly

Moody MONTHLY

Jr.



A special
section
for Boys and
Girls

MAY, 1956

*Audrey still wanted to be a missionary,
even after Sadie Barton ate both cones.
And then Sadie called her that name.*

"Two Strawberry Cones, Please"

By MARGARET A. EPP



The pupils hurried out to line up for the field meet. Devaney photo

(Conclusion)

MAYBE there were tears in Audrey Clark's eyes. Maybe that was why she bumped right into someone on the corner. Miss Ralph, the missionary! Audrey just had to tell someone. Her chin jumped a bit, and the corners of her mouth jerked as she told Miss Ralph about how she had heard God talking to her about being a missionary. And about how Pinky had asked her why didn't she begin with Sadie Barton.

Miss Ralph listened as they walked along. Audrey explained that she tried to make friends with the girl who was dirty and sloppy, and whom no one at school liked. She had bought two strawberry ice cream cones with her nickels, and after Sadie had gobbled up both of them, Audrey tried to tell her that God loved her. With tears still clinging to her lashes, she told the missionary how Sadie had just got

angry and called her "freckly nose"—! Miss Ralph smiled and squeezed Audrey's hand.

"Once, in Africa," Miss Ralph said, "someone placed a dirty-looking stone in my hand. And I would never have guessed that it was a diamond worth thousands and thousands. It needed cutting and polishing, you see. Do you suppose Sadie is such a diamond?"

Sadie a diamond! Audrey giggled a bit, but she felt better inside. She did love Jesus—oh, how she loved Him. And just to think of finding this diamond for Him!

Sadie came to school the next day as shabby as ever, and as alone. Audrey smiled at her across the room, but Sadie wouldn't look at her.

That was the day the school began practicing to march for the inter-school field meet. The bell clanged, and all the pupils poured from their

classrooms and out into the yard. They lined up quickly two by two along the walk.

"I hope we'll have good weather for the field meet," whispered Faye Porter who stood beside Audrey.

The principal was coming nearer, inspecting the rows. Suddenly he stopped and frowned. "Who is marching with you?" he demanded of someone.

Audrey craned her neck around Bill Treadway to see. Sadie Barton stood there, alone. She was looking down. Audrey could see her fists closing and unclosing. Quickly Audrey glanced around and saw that Dot McNicol was standing without a partner too, but she had her nose in the air that far, and her eyes looked scornful as could be.

"Dot!" whispered Audrey, and motioned for her to take her place. Then

she slipped around Bill, and in beside Sadie.

Red color crept up and up, over Sadie's smudgy cheeks, and right to the jagged edge of her bangs. Audrey smiled and slipped her hand into Sadie's and squeezed it.

"Hey, Redhead," called Uncle Edward softly from his study that night at home. "Someone seems to be waiting for you out back."

Audrey scuttled down the stairs, through the hall and into the kitchen. She peered through the window, but she could see no one. Then she spied a head bob up over the top of the lilac hedge and duck again. Audrey ran down the walk and leaned over the gate, just in time to see Sadie Barton running down the alley.

"Hey, Sadie," called Audrey. "Wait!"

Sadie stopped. She came slowly back. Her dirty face was streaky with tears.

"What's the matter?" asked Audrey. "Don't run away."

Sadie shuffled her sandals on the cinder path. Her fingers twisted the purple skirt.

"Why did you do it?" she blurted.

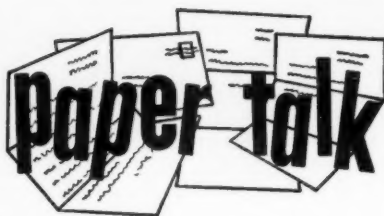
Audrey didn't ask what Sadie meant. She knew.

"Cause I love you, Sadie."

Sadie kicked at a stone. "Do you s'pose—do you really s'pose God loves me too?"

Right there in the back alley Audrey told Sadie that God loved her so much that He sent His very own precious Son to die for her sins. Sadie listened eagerly.

And that is how Audrey became a real missionary. END



Lee: Hasn't it been fun, Lynn, reading all these letters this month? How are we going to choose one? They are all so good.

Lynn: Well, I vote for this one from Jimmy Parker. He is 12 years old and lives at Southampton, Pa. He says, "I live in an institution for boys and girls. It is Bethanna and it is a farm. I had read about the MOODY MONTHLY Jr. from the last issue. I was so excited that I could hardly wait until March." He says that he wants us to pray for him so that he can study to be a missionary. We must remember to pray for him.

Lee: I hope all our friends will pray for him, too. Here's a good letter. It's from Emily and Sheila Kongsleie in Rushmore, Minn. They say, "We like your part so much in MOODY MONTHLY. A year ago we would not have had a chance to read this paper. You see we just came to live with our new Mom-mie and Daddy less than a year ago. We are adopted. When we came we did not know anything about Jesus. We had not had the chance to go to Sunday school or church or Junior young peoples. Junior young peoples is real much fun. We spend many of our Sunday afternoons working on our Sunday school papers, the puzzles, coloring or whatever there is to do in them. Sometimes we even get Mom-

mie or Daddy to read us the stories, or out of the Bible. Doesn't it sound like we have a happy home? We do." Lynn: I really like that one, too. But I don't know which one I like better. Lee: Any others?

Lynn: Yes, lots of them. Here is this one from Stephen Splittorff in Boonville, Ind. He is ten and has a pet lamb, like Margo in the story. He says, "I became a Christian two years ago. We had a wonderful pastor and he taught me to let Jesus come into my heart. Last week he left to go out to do missionary work. I miss him so very much. Will you help me pray for him? I want to be a missionary some day too and tell others about the love of Jesus I have in my heart." Lee: I wish we could put all these others in too. Especially this cute one from Sandra Neff in Maitland, Mo. She's only 4. But I guess we don't have enough room. I hope we keep on getting more letters. And we will send an answer to every boy or girl who writes to

Lee and Lynn

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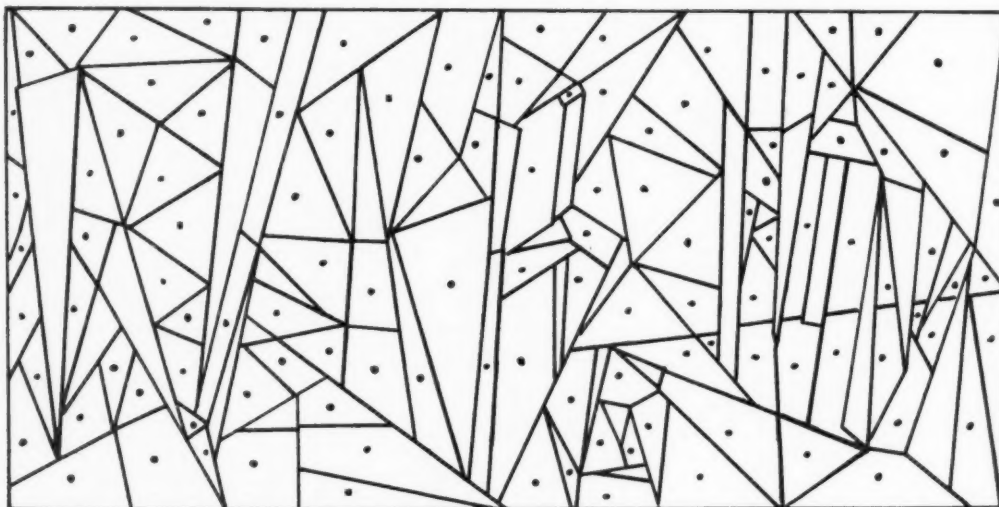
MOTHER

MOHOTHENORMROTA-
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Cross out the word "MOTHER" three times to learn what the Bible says you should do in regard to your mother and father. Then read Ephesians 6:1-3.

HIDDEN BIBLE VERSE

Hidden among the lines and dots in the puzzle below is a good verse for Audrey to give Sadie Barton. Or, for you to give to your friend. Color every space which has a dot in it, and the first part of the Bible verse will show up in white. Then finish the last part of the verse (on the right), and the reference where it can be found in the Bible, by drawing 18 straight lines.



3=C-US-
-:-RS-
-0/30
FIRST
JOHN 4:19

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE QUALIFICATIONS OF AN ELDER

CONTINUING our study of last month in I Timothy 3:1-7, we see that a bishop (elder) must be vigilant. The word is *νηφάλιον* (*nēphalion*), "to be calm, dispassionate, circumspect." The idea of wise caution is included. He must be sober. The word here, *σώφρονα* (*sōphrona*) has the ideas of "sober-minded, serious, earnest." He must be of good behavior, *κόσμιος* (*kosmios*). The Greek word speaks of that which is fitting, seemly, harmonious.

The deportment of an elder must be fitting to his high position in the church. Thus, one of the determining factors in an elder's reason for doing and saying certain things must be the consciousness of his sacred position and the necessity of a manner of life in keeping with it.

An elder must be given to hospitality. The word is *φιλόξενον* (*philoxenon*), made up of *philos*, "to have a liking or fondness for something," and *xenos*, "a stranger, a guest-friend." The hospitality spoken of here found its occasion in the fact that in the days of the Roman persecutions, Christians were often banished and persecuted, and rendered homeless. Or, in the case of traveling preachers, teachers, or missionaries, ministering from church to church, these servants of God were to be received and cared for by the elders.

An elder must be apt to teach. The Greek word is *διδασκτικόν* (*didaktikon*). Our word "didactic" is derived from it. Alford says, "not merely given to teaching, but able and skilled in it. All might teach to whom the Spirit imparted the gift; but skill in teaching was the especial office of the minister on whom would fall the ordinary duty of instruction of believers and refutation of gainsayers."

The Greek translated "not given to wine" gives us the literal picture, "not one who sits long at his wine." Vincent suggests the translation, "not quarrelsome over wine." Paul's meaning is that the elder in partaking of wine, must not drink it so freely that he becomes intoxicated. While this injunction does not teach total abstinence but rather self-control, yet the present day Christian should use such an injunction as I Corinthians 10:31 as a guide.

An elder must not be a striker. The word is *πληκτεν* (*plēkten*) which describes a bruiser, one who is ready with a blow, a pugnacious, contentious, quarrelsome person. He must be patient. Here we have one of the most pleasing of the Christian virtues. The word is *ἐπιεικῆ* (*epieikē*). Thayer defines it as "mildness, gentleness, fairness, sweet reasonableness." It is being satisfied with less than is due you. He is not to be a brawler. The Greek word speaks of a contentious person, one who goes about with a chip on his shoulder. An elder must not be covetous. The Greek word means literally, "fond of silver." The love of money is in view here.

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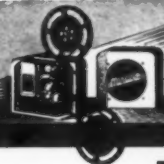
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Q. Is there any difference between Hebrews, Israelites and Jews? Is a gentile Christian part of "spiritual Israel" or "Abraham's seed?"—*E.L.J., Michigan*

A. All three terms, "Hebrew," "Israelite" and "Jew" are applied to Jews today although the name "Jew" is the most common and appropriate. These three terms refer roughly to three different phases of their history. From Abraham (the Hebrew) to the deliverance from Egypt the name Hebrew is chiefly used. From the entrance into the promised land to the taking away of the ten tribes, Israel is the most frequently occurring name. From then to the present day the name Jew is chiefly used.

Passages like Galatians 3:29; Philip-
plans 3:3; Colossians 2:11; Romans 2:28-
29; Matthew 3:9 make it quite clear that
gentile believers are a spiritual Israel and
Abraham's seed. But this does not nullify
the promise that the present Jewish
nation will also be a spiritual Israel as
well as a literal, physical Israel (Rom.
11:26).—*Nathan J. Stone*

Q. Are Sunday school standards or
workers' covenants extensively used?
What are their advantages or disadvan-
tages and what is the best method of put-
ting a standard into effect?—*R.W.B.,
Wisconsin*

A. Sunday school standards are coming
more and more into use in evangelical
churches. Some denominations have been
using them for years. They tend to unify
the school in its principles and objectives,
so that there is a real sense of working
together as a unit. Older teachers some-
times object at first to the inauguration
of a standard. They seem to feel that
after their years of faithful service the
school is suddenly putting them under
new rules. Too often they fail to see that
the standard is not a new set of rules,
but rather a safeguard that the stand-
ards and principles of the school will be
maintained. If standards are introduced
in a way to keep unity in the group, there
are no particular disadvantages to them.

One school made the introduction
rather diplomatically. The teachers and
officers at a regular workers' conference
were asked to write down what they
thought a worker in the Sunday school
should be, what he should do and what
he should know. The leader made no
further comment, just collected the pa-
pers. The next month he presented them
with a list compiled from their papers.
He asked if they really believed what
they had written, and would they be
willing to sign such a statement and on
the basis of living up to its standards be
chosen as workers next year. This method
worked out very well and the workers
signed the standard every year.—*Harold
E. Garner*

Q. What is meant by the expression
that God "brought again from the dead
our Lord Jesus Christ" (Heb. 13:20)?
He arose once; "again" would seem to
indicate a previous resurrection.—*Mrs.
C.B.L., Michigan*

A. The two English words "brought
again" represent but one word in the
Greek original—the verb *anago*. Thayer's
Greek-English *Lexicon* states that this
Greek verb means "to lead up, to lead
or bring into a higher place." The Wil-
liams translation renders the expression
"brought back from the dead." However
the word "again" in our language does
not necessarily have the implication you
suggest. If I say, "I went to New York,
and I came back again," no one would
imagine that I meant I had made two
trips to that city.—*G. Coleman Luck*

Q. Are the four Gospels under the
Mosaic law or under grace?—*D.J.S.,
Florida*

A. John 1:17 tells us that "the law
was given by Moses, but grace and truth
came by Jesus Christ." Evidently, then,
grace appeared in connection with the
coming to earth of Jesus Christ. Now,
in the Gospels, we have the birth, life,
death, resurrection and ascension of
Jesus Christ. At what point are we to

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Moody Monthly

draw the line between law and grace? In one sense, it would seem that the line ought to be drawn at the moment Christ died, because it was then the law was fulfilled and set aside, as symbolized by the rending of the veil of the temple. From the strictly theological point of view, then, the answer seems to be that the bulk of the four Gospels is under the law, only that small portion following the death of Christ being under grace.

In practice, however, it is quite evident that the law died slowly. The process, we may say, began when Christ was born. Furthermore, years after His death, many Christians—mostly Jewish believers, but some gentile believers also—were still observing the law of Moses, at least to a considerable extent. See, for example, Acts 15:1-6. From this viewpoint, then, the replacement of law with grace was, in practice, a gradual matter occupying years of time, starting perhaps with the birth of Christ and continuing on, shall we say, until the destruction of Jerusalem in A.D. 70. Viewed thus, the four Gospels cover, in part, what may be called the transition period from law to grace.—
J. Arthur Springer

When Mother Prayed

I think that I shall never see,
This side of God's eternity,
A scene as lovely as the one
Which met my gaze when day was done,
In childhood years of long ago:

My mother sang, 'twas sweet and low,
Her face with love was all aglow,
She turned the pages of God's Word,
Her tender heart was deeply stirred.

She knelt, she prayed, oh, what a prayer!
I listened, lingering on the stair.
"God bless my boy"—I heard my name—
And there, within my heart, a flame
Began to burn, 'tis burning yet.
That hour I shall not forget!

Though Mother dear no longer kneels
And prays for me, this night there steals
A ray of warmth into my heart.
And now, like her, from cares apart,
I pray. Her prayers still follow me—
A torch—and by its gleam I see
My home across the crystal sea.

—David F. Nygren

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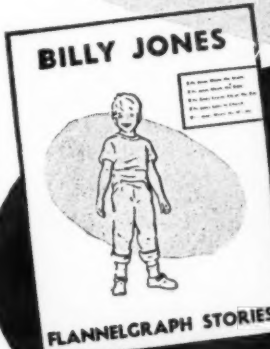
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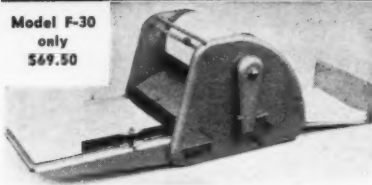
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May 20

The Church in Antioch

Acts 11:19-30

MEMORY SELECTION: *I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*—Acts 20:35

The believers who were scattered abroad by the persecution of the church in Jerusalem went out to bear witness to their Saviour and thus to spread the good tidings of redemption. We have read in a previous lesson of their scattering abroad (see Actss 8:4) and the good work of Philip in Samaria. Others went to Phenice, Cyprus, and Antioch in Syria.

The great city of Antioch was not far from Jerusalem—but it was far from God. A mighty city, rich in trade, it was also deep in all kinds of iniquity. Consider the grace of God which established here a great center of testimony and missionary endeavor. God delights to do new things for His own glory and for the good of mankind. So we see here at Antioch

I. A New Church (vv. 19-21)

What a splendid church it was! Here in the midst of corrupt surroundings grew, as it so often does, the fragrant flower of Christian faith. No situation is hopeless if the grace of God can be brought to bear upon it.

Note that it was a church built upon the faithful testimony of unnamed witnesses who were wise enough to preach the Lord Jesus Christ (see v. 20). Their own wisdom, or lectures on current events, would never have accomplished this result. Only the Word of God and the living Saviour whom it presents could meet this need.

The church in Antioch rightly apprehended its responsibility to bear witness to the needy community in which it was set. We read that "a great number believed and were turned to the Lord"—just what one should expect from the assurance that "the hand of the Lord was with them." We could well learn from the church at Antioch. Believing in Christ brought the church at Antioch into

II. A New Fellowship (vv. 22-26)

At first the message here, as elsewhere, was given to the Jews, but as we saw in our lesson of last week the missionaries soon learned that God meant to save the Gentiles who believed. So this new fellowship quickly crossed the lines of nationality—another lesson our churches still need after all these years.

But here we see an even wider out-

reach. The very genius of Christianity is fellowship. Those who have a religious belief which makes them exclusive—not willing to have fellowship with Christians who are not of their own little group—do not truly represent Christianity.

When the church at Jerusalem heard the good news about what had taken place at Antioch they sent Barnabas to establish fellowship with them, and to help the new converts. Observe that this was not done in the sense of a supervising or superior group giving orders to another group. It was an older church helping a young church out of a love and consideration for them.

They could not have chosen a better man than Barnabas, for "he was a good man." As Dr. John Bradbury said, "It is far more important that a man be good than that he be brilliant, if he is to edify new converts." Barnabas was "full of the Holy Ghost." He was also "full of faith"—and no man that is not need undertake the work of instructing and developing young converts. He was free from the love of gold (4:36, 37). He was free from jealousy and ambition (vv. 25, 26).

Another new thing appeared here in the calling of young Saul to be the preacher at Antioch. Barnabas, who had befriended Saul when others feared him, recognized his ability as the very thing needed at Antioch, and thus encouraged him in a ministry which was to surpass all others in the history of the church.

Those who made up this new church and shared in this new fellowship also had

III. A New Name (vv. 26-30)

There are other important matters mentioned here, but outstanding for our consideration is the new name of "Christian," which was first given to the believers at Antioch. It is a beautiful name, given to them to denote the fact that they learned of Christ, that they spoke of Christ, and they lived for Christ. The name may have first been given them in mockery, but it has lived to become the great designation of all who follow the Saviour.

It would be a profitable exercise for those who are called "Christian" today to see how their lives compare with those of the first believers who bore the name "Christian" at Antioch.

Note that one of the first expressions of this Christ-relationship was to share their bounty with those who suffered want. In a day when the church all too frequently leaves such matters to non-Christian charities, it may be well to note that the Christianity of Antioch was one which sent relief unto the brethren. One is reminded of the Scripture definition of real Christianity in James 1:27. Read it!

Moody Monthly

May 27

The Church in Asia Minor

Acts 13:1-4, 44-49

MEMORY SELECTION: *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*
—II Corinthians 5:20

God's plan for the church has always called for a constant outreach, a vigilant and persistent missionary program. The early church set an example in this respect, as God in carrying out His great purpose called men and sent them out to preach the gospel.

Such witnesses had to be men called to this ministry by the Holy Spirit, prepared and sent out by Him. They would then be willing to serve and sacrifice for Him and for His glory.

The chosen vessel for this missionary outreach to the Gentile world was the apostle Paul (see Acts 9:15), but it is of importance to note that he worked through and with the church. It was through the church at Antioch that there came to Paul and Barnabas

I. A Missionary Call (vv. 1-4)

Earnest Christians often discuss what constitutes a missionary call. Obviously the need must be brought home to the individual heart, and that fact deeply underlies the importance of providing suitable and inspiring missionary information—by such means as personal contact with missionaries, mission conferences, messages in local churches, and attractive literature and magazines.

Then to the individual must come the call of the Holy Spirit—giving conviction that this is the way of God for him or her. Note that the call in our lesson came through the live, active, and well-informed church at Antioch. It was a cosmopolitan church, as appears from the names of those who served there. There were many nationalities represented in various occupations and social levels. In their midst were two exceptionally able preachers, Paul and Barnabas.

This church was ready to hear the voice of the Holy Spirit—and, what is more, to obey Him. They did not withhold for themselves these men who were doubtless much appreciated and greatly used in their midst, but they gave of their best.

Promptly and willingly the church obeyed the Holy Spirit and sent forth these men to their appointed missionary task. Why can we not do the same today? Why should the Lord have to plead, and prod—yes, and wait—for His people and His church to obey Him?

Such a response by the Antioch church—as well as by Paul and Barnabas—inevitably brought about

II. A Missionary Conquest (vv. 44-49)

To teach this first missionary journey a map is almost an essential, to illustrate the period of the book of Acts. Some Bibles have such maps, but it is a good thing to have one in the classroom.

It quickly became evident that it was no easy itinerary which these men undertook. The journey involved travel by both land and sea in a day before trains and planes. They went through hostile and difficult territory for Christ's sake.

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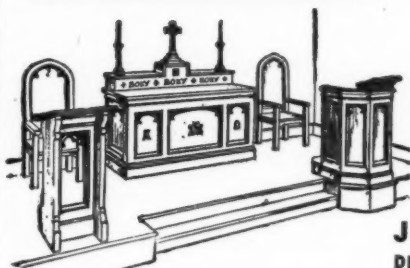
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Paul and Barnabas met both popularity and persecution, and neither very far apart. They met both acceptance and rejection in Cyprus (Acts 13:7-8), and great blessing at Antioch in Pisidia (Acts 13:16-41), where the whole city came out to hear the Word of God. The Jews became so jealous (v. 45) that they blasphemed. Jealousy always makes a fool out of the one who yields to it, yet how common it is, even today.

Because of this hatred and opposition of the Jews, Paul turned to the Gentiles—and here we have another great turning point in church history, as appears in chapters 14 and 15. We suggest the addition of a few verses from chapter 14 to our lesson to present

III. A Missionary Conference (Acts 14:26-28)

Returning to Antioch in Syria, from whence they had been sent out, the missionaries were the "featured speakers" at a great conference. Nothing stimulates missionary giving, praying, and going like a missionary conference in a local church, where those who have seen God work on the field tell of His mighty deeds. That completes the cycle which started with their call, and it serves to call others to go.

Any live church can have a good missionary conference, and a church which is not alive to missionary opportunities ought to wake up and get busy for God.

The council at Jerusalem (Acts 15) is part of our extended lesson Scripture, and tells of the vital church gathering where the question of whether salvation is by grace apart from works was settled—in the affirmative. It deserves more attention than this brief word, and the teacher will want to have it in mind as the lesson is presented today.

June 3

The Church in Europe

Acts 16:6-10, 18:5-11

MEMORY SELECTION: We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I Corinthians 1:23, 24

With the first missionary journey over and a report made to the church at Antioch, and with the problem of whether salvation is obtained by faith alone settled at Jerusalem, one might assume that Paul would possibly relax and have a quiet life of local preaching—that is, if one did not know Paul, for in his heart burned a holy zeal for further conquest for Christ.

When his suggestion to Barnabas that they go out again led into difficulty about

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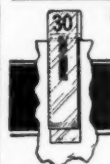
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taking John Mark with them again, the brethren made up two "teams" and each went their way. Paul had Silas with him, and the two were soon joined by a young convert named Timothy, and a little later by Luke (as indicated by the "we" in Luke's account, Acts 16:10).

Paul set out to visit and establish the churches in Asia Minor to which he had already ministered and also to enter new territory in Asia (Acts 16:6). But God had plans for the gospel to go over into Europe, and saw to it that His plans were carried out.

This was an occasion of tremendous importance, for if the gospel had not come to Europe, our forefathers (that is, the forefathers of most of us) would not have heard the gospel—and later brought it with them to America and elsewhere. We stand on historic ground today, as we note that this was accomplished

I. Through Providential Hindrance (16:6-8)

Not only are "the steps of a good man ordered by the Lord" (Ps. 37:23), but his "stops," also. That is not easy to accept at times when we want to go ahead. But let us remind ourselves that we may be just as much in the will of the Lord when all our efforts appear to be thwarted as we are when they prosper.

Paul had set out with the blessing of God (v. 45), and he had what appeared to be a logical and good plan. But soon we see in the record the word "forbidden" (v. 6), and read that God "suffered not" his going ahead (v. 7).

When the Holy Spirit closes doors, is it a time to go on in self-will? Or to become discouraged or embittered? No. Let us wait on the Lord, for it is just at that point that He will lead us forward

II. Through Divine Guidance (16:9-10)

Paul had a vision given him of God's guidance. He does not lead all men in the same way, but the essential elements of guidance are the same. There is the impelling inward prompting of the Holy Spirit which is always in accord with the truth of His Word, and it is accompanied by providential circumstances pointing in the same direction.

If there is lack of agreement in these three areas, then it is well to wait for the Lord to give further help. But when the way is clearly indicated we should be like Paul and his friends who "immediately endeavored to go" (see v. 10). That is the way of one who is ready to carry God's work forward

III. Through Faithful Witness (16:11-13)

Note that we are adding several verses to the "printed" lesson to balance out the teaching of this portion of the Scripture.

When God led, Paul went over into Macedonia (v. 11, 12), where they sought out those who were in the place of prayer (there was no synagogue in Philippi at that time, v. 13); and there Paul spoke to them about Christ (v. 14). We do not know where the men were that day, but we note that "the man of Macedonia" of Paul's vision turned out to be a woman and her friends. So the gospel moved into Europe



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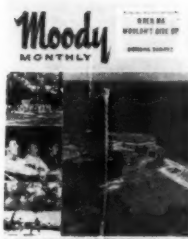
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IV. Through Prepared Listeners (16:14, 15)

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Next we note how the gospel was carried to the Gentile world. Observe that this came about

V. Through Blasphemous Opposition (18:5-11)

Our wonderful God causes even "the wrath of man" to praise Him (Ps. 76:10). When we come to Acts 18, the missionaries had left Philippi, ministered at Athens, and come to the rich and wicked city of Corinth. Here Paul worked at his trade, as usual, to support himself (see 18:1-3). He also followed his custom of seeking to win his Jewish brethren to Christ. But when they opposed him and blasphemed he went on to reach the Gentiles.

Opposition did not stop him in this enterprise, for he knew that God was with him (v. 9). So for a year and a half he boldly witnessed. The opposition served only to deepen and broaden that ministry. It is often so, even in our day. We wonder whether a bit of persecution might not move us out to more sacrificial and satisfying service for God!

June 10

The Gospel Overcomes Paganism

Acts 19:8-10, 18:20, 23-27;
Ephesians 5:15-18

MEMORY SELECTION: *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.*—Ephesians 5:8

The gospel is a tremendously potent force in this world. Our lesson title says it "overcomes paganism" and it does. But someone may object that it has not overcome paganism, that pagan philosophies are not only evident in the foreign mission field, but have actually taken over in some of our most modern and highly cultured circles.

That is true, and the reason for it is the failure of Christian believers to bring the real power of the gospel to bear on the unbelief and sin of our day. If we did, it would produce the same astonishing results as when Paul came to Ephesus with his blessed message. It will be enlightening to study this lesson not only to see what God did in the first century A.D. but to be reminded that He does the same today when and where the gospel has full liberty of impact upon men and women.

We note three interesting facts as we see the gospel dividing men into two classes, the saved and the lost, then proceeding to greatly disturb sin and unbelief in the world by the believers' doing God's will in their daily living. We find the gospel

I. Dividing Men (Acts 18:8-10, 18)

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Paul had a great and lengthy ministry in Ephesus which was the outstanding city of Asia, the center of idolatrous worship, a city of great beauty and wealth, a center of business and the deepest pagan culture. Here was a challenge par excellence, and in the name of Christ the apostle accepted it.

He began in the synagogue, as was proper, and his custom wherever one was available. Naturally it was not long until he ran into real opposition from those who "were hardened and disobedient, speaking evil of the Way before the multitude" (19:9 A.S.V.). What a succinct and graphic picture of men who set themselves against the gospel!

When that hindrance prevented the effective presentation of the truth Paul found another place to minister, but—note it well—he did not leave town and abandon his witness for Christ.

Note the division which comes when Christ is preached. Many believed and confessed Christ by both word and deed. Others continued, yea, and waxed strong in their unbelief and hardness of heart. It is always so. Christ Himself said it would be so. Read Matthew 10:34-39 and press home this truth as you teach. It's important. Such faithful teaching soon resulted in

II. Disturbing Paganism (Acts 18: 19, 20, 23-27)

There are those who would have Christian believers be silent about their faith, allowing every man to follow his own "religion." They hold that subtle philosophy which says, "We are all going to the same goal but by different ways." Paul knew nothing of such weak and un-Christian compromise.

Before long the preaching of the truth began to interfere with the tremendously profitable business of making idolatrous images, and then things began to stir. Somehow it has become an accepted idea that "business is business" and that the

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church should keep out of that field. Well—that's completely wrong—for the truth should assert itself in that area with real power.

One wonders why modern business, so much of which is set for the destruction of men's souls by intoxicants, rotten amusements, corrupting TV programs, etc., is so content to let the church alone—in fact to even throw it an occasional little sop of soothing recognition. Is it not clearly because our testimony and influence does not seriously disturb their destructive and wicked business? We let them alone, so they let us alone. We have an idea that if the apostle Paul were to appear in one of our cities, there would soon be a riot of the "silversmiths" who found that winning men to Christ interfered with their business. Of course Paul cannot come back, but where are the present day preachers of righteousness? There are some—let us undergird them with prayer and support—but, we ask again, where are the others?

What about you, teacher, who reads these words? Will you speak out against liquor and other sins today—which is set apart as a "Temperance" Sunday?

The infuriating thing which brought out this great stir in Ephesus was (as we learn from Paul's letter to the church in that city) that these believers were set upon

III. Doing the Will of God (Eph. 5:15-18)

Paul prayed for his friends at Ephesus that they might be strong in the Lord (read Eph. 3:14-21) so that they might "Walk not as unwise but as wise, redeeming the time" in their evil day. They must not be drunken with wine, but filled with the Holy Spirit—the privilege of every believer.

The gist of the matter was that they were to "understand what the will of the Lord is." This is the constant plea of Paul (Rom. 12:1, 2) as he follows the teaching of the Lord (Mark 3:35). How wonderful and delightful it is that the believer who is willing to follow the Lord's leading may always know the will of God, which is (Rom. 12:2) "good, and acceptable and perfect."

There is much said and written today

about "positive thinking," "personality adjustment," and such things. Here is the real formula: seek the will of God, and when it is revealed, do it. Then you will have peace and satisfaction and an "acceptable" life. We commend it to you!

They Need Your Help!

[Continued from page 22]

problem of witnessing. "Others seemed to witness so easily," this convert recalled. "While I seemed to be afraid to mention His name. Why couldn't I witness too?"

"A new friend of mine from the church stopped over one evening while I was working on my lawn. During our conversation he mentioned that he, too, had been so hesitant to talk about Christ after his conversion. But then he told me that through prayer and concern for others living without Christ, the witnessing becomes necessary, and imperative. 'We want others to know the same joy, and to have the same peace,' he explained. 'And we walk and talk Jesus Christ.' It has worked out that way for me."

Such is the value of short, casual visits with the new convert. As he confides difficulties, let him know that others—perhaps you yourself—have faced these same problems. Do not hesitate to share the discoveries that have been helpful to you.

♦ ANOTHER common problem is lack of basic knowledge. Said one new convert with this problem, "To those with a spiritual background, it seems impossible that a person today could reach thirty without knowing the Ten Commandments, the names of the Books of the Bible and without ever hearing of the Sermon on the Mount. But those are only a few of the things I didn't know!"

In this particular case the minister talked over the problem with this convert and left some devotional books, some helps on Bible study and material on basic Christian beliefs. He also invited this individual to enter the Bible study program then carried on by the church.

"I had experienced conversion," this person told me, "but I am sure that my own experience could not have withstood the pressures of the world without this understanding, strength and knowledge from the Word of God."

Almost without exception you will find the new convert keenly aware of his lack of knowledge. You can encourage him to begin personal Bible study, you can show your willingness to answer questions, you can introduce him to Bible study groups, courses he can take by mail, helpful books and Christian magazines.

♦ In addition to the problems already mentioned, the new convert often has a nagging fear of his past life.

"As a former alcoholic, I felt that my

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past would keep me from being a good example," confessed one convert. "A prominent member of the church stepped in one day, however, and told me that he too had been an alcoholic. Yet he had found salvation and was an active influence in the community. That encouragement was like fresh air when coming from a musty attic. I felt there was a chance for me, too, in serving the Lord."

Perhaps you have a new convert friend or neighbor who would be greatly helped by a sympathetic word from you. A shared discovery as to how to meet temptation, a specific Bible promise which seems to meet the convert's special need, above all your sympathetic understanding and your confidence may be the longed for breath of fresh air for that person.

✦ A fifth very common problem is discouragement—the new convert's feeling that he is a failure as a Christian.

"Never was I as depressed or tempted to give up," one new convert confessed, "as when I felt that I was a 'flop' as a Christian. I had experienced conversion, and had made open confession, yet prayer was still difficult. I still kept bargaining with God. Each day I failed Him.

"The turning point for me came when a kind friend commented that only Christ was perfect, that the blood atonement was because of our imperfections . . ."

A young matron added, "I claimed to be a Christian, yet much of my life was still filled with the unholy. My refrigerator still held liquor; much of my work in the advertising business was still furthering unholy promotions; I still coveted the dollar bill." Then, through a friend, she came to recognize the difference between believing in Christ and living in Christ, and she found her problem solved.

In both instances, these discouraged new converts were helped by understanding friends who recognized their needs and shared discoveries made earlier in their own Christian experience. These friends were approachable, gracious and quick to understand the dangers of discouragement.

The new converts in your church need your friendship and your understanding. The time you take to make them your "project" will prove to be the most heart-warming, soul-satisfying work you have ever undertaken. As the Holy Spirit leads, you'll be able to weed out doubts, to cultivate the soil of spiritual understanding and experience until that mustard seed of faith sends roots down deep enough to withstand any stress or storm.

Your immediate and open acceptance, your frequent reassurance and your constant friendship will do something for these people that nothing else will do. And it will add a new warming glow to your own Christian experience. **END**

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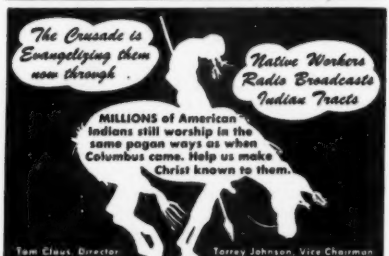


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G. COLEMAN LUCK, EDITOR

An Evaluation of the Evidence for Evolution

GENES, GENESIS AND EVOLUTION, by John W. Klotz
Concordia Publishing House, St. Louis. 575 pages, \$5.00

Reviewed by G. Coleman Luck



Klotz

BECAUSE scientists today differ as to the details of the theory of evolution and even strongly reject certain of the claims of earlier proponents of the teaching, the idea seems to be current among evangelical Christians that "evolution is on the decline."

Dr. Klotz, associate professor of biology at Concordia Teachers College, River Forest, Ill., strongly warns against such a fallacious opinion. "The hold that evolution has on the scientific world has often been underestimated. Repeatedly we meet people who have questioned the importance of discussing this topic, because, they insist, evolution is on the way out. Actually the very opposite is true. Some form of evolution is accepted by almost all biologists today. . . . The theory is still very much alive and will continue to be alive for the foreseeable future" (p. 9). A dispassionate scholarly survey of the theory from a conservative Christian viewpoint has long been needed. In considerable measure the present volume fills that need.

Judging by his background and by his actual work the author seems well qualified to produce the book. He is a graduate of Concordia Theological Seminary and of the University of Pittsburgh, with a Ph. D. in biology. He is listed in *American Men of Science*. He shows himself to be thoroughly familiar with the fields of biology and paleontology. At the same time his extensive scientific knowledge has not shaken his belief in the inerrancy of the Scriptures.

In considering the subject he does not let his emotions becloud his reason. He calmly weighs all the evidence, pro and con, without feeling that he can give a final answer to every problem. For example, sixty-five pages are devoted to a survey of the biological evidence for evolution, fifty to fossil evidence and seventy to a tracing of the complete history of life on the earth according to evolutionary recapitulation. The final chapter presents the evolutionist with seven monumental problems.

The author's conclusion is that the evolutionary theory is far from being proved, and "is not the only possible explanation for the organic diversity that we find" (p. 548). On the other hand, though difficulties still remain, in the Bible "we have the inspired account of the only Being who was present at Creation" (p. 547), an account which still proves to be acceptable to rational men and women.

The book is thoroughly documented, and the numerous footnotes to each chapter show that the author has read and digested all the latest views on evolution from authorities in that field. If there is a weakness in the volume, it lies in the very realm of its strength. Evolutionists have often dismissed their critics as uncultured ignoramuses. The strength of this book lies in its scholarlyness. At the same time, large portions are so technical in nature as to be almost unintelligible even to a reader with a fairly good education.

The glossary contains 189 words many of which would stump the average college graduate. Here is a sample paragraph from page 61: "Various types of apomixis are known. In agamospermy the embryos and seeds are formed by asexual means. In one type, adventitious embryony, the embryos develop directly from the diploid, sporophyte tissue of the nucellus, and the gametophyte generation, which normally occurs in the alteration of generations is completely omitted."

THE DEFENSE OF THE FAITH, by Cornelius Van Til. Presbyterian and Reformed Publishing Company, Philadelphia. 436 pages, \$4.95.

In a sense, this book is as much a defense of the author's system of apologetics as it is of the Christian faith. He expresses the hope, however, that, far beyond the personal element involved, the treatment will be of help to readers in general in the formulation of their apologetics.

Philosophical in approach, this work is not always easily understood; at times the language becomes quite involved. The author is set for the defense of the Reformed Faith.

In his system, the author argues that the existence of a sovereign God who knows and interprets all facts must be presupposed before one can enter into apologetic discussion. He further asserts that without Christianity there are no facts; the only facts there are God-interpreted facts. Therefore it is impossible to argue from a neutral position or that of common knowledge to the existence of God or Christianity. So he finds no value in the usual arguments for the existence of God. Moreover, his position concerning the Bible is that it is self-authenticating and needs no apologetics to make it true. By means of the Spirit the revelation proves itself to be true.

Moody Monthly

If the reader accepts Van Til's position, there is no need for, nor validity of apologetics as the term is generally understood. One could not start on neutral ground and lead an unbeliever in the direction of the truth by means of arguments which are philosophical, archaeological or historical in nature. This author assumes that which the apologete insists on demonstrating: the existence of God and the validity of His message.

While it is true that we are not called upon to prove the truth of the Bible by means of an apologetic system, it would seem quite in order to use apologetics to confirm the accuracy of Scripture. H.F.V.

MEET THESE MEN, by Clovis G. Chappell. Abingdon Press, Nashville. 156 pages, \$2.00.

These fourteen sermons attempt to draw practical lessons from various characters of Scripture, good and bad. From past experience we expect the works of this author, a well known Methodist minister of the South, to be entertaining and quite readable. In this respect the present volume does not disappoint us. As usual, the writer does not hesitate to use slang and colloquialisms, but on occasion he rises almost to eloquence. Scriptural characters are made to live, there are practical illustrations, and not a little of humor.

Occasionally it seems that the humanity of Christ is a little overemphasized, but clear-cut statements are offered on such important doctrines as the resurrection of our Lord. Most of the messages seem to be addressed to those who are already Christians, but in a few places where a gospel appeal is made, obedience seems to be suggested as the way to salvation rather than faith. Bible quotations throughout the book are from the Revised Standard Version.

G.C.L.

EMOTIONAL PROBLEMS AND THE BIBLE, by George H. Muedeking, Muhlenberg Press, Philadelphia. 188 pages, \$3.00.

This is one of the many books being written today to bridge the gap between psychology and Christianity. The author states in his foreword that "the Bible has been concerned for both mental and spiritual health. If the Bible is concerned, Christianity today must be faithfully interested also." The book is an attempt then to answer two questions. "How much psychiatric help do I dare to accept if I am a Christian?" and "Has Christianity any help to give me in the weird mixed-up world of fears and desires I find myself in?"

Eight conditions that most concern us—*anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness and doubt*—are dealt with in successive chapters. In the first chapter, which is introductory, the author states that there are certain areas of mental distress where the Bible cannot help us. We can, however, he says, receive help in certain other emotional problems or configurations. The writer further states, the Bible promotes realism toward life. It encourages honesty. It releases the native healing powers of the soul. It liberates with its permissive offer of forgiveness. It is supportive. It keeps the mind focused on the present, on what the psychologist calls "reality-testing."

The remaining chapters of the book, while containing much enlightening and helpful material, are marred by statements which cause one to question the theological position of the author. Chapters seven and eight were helpful in giving insight into the reason and cure for inferiority and loneliness from the standpoint of God's Word.

L.E.W.

PATHS OF SHINING LIGHT, by Vera Idol. Abingdon Press, Nashville. 112 pages, \$2.50.

The author of these beautifully written little devotional messages on nature tries hard to give a spiritual emphasis, but in most cases falls short of her goal. She quotes some Scripture and quite a bit of poetry, but fails to give much real food for the soul. M.K.A.

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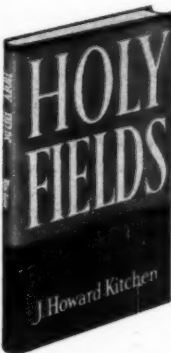


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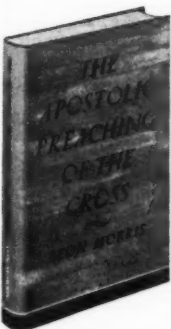
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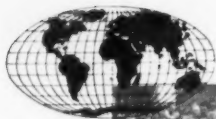
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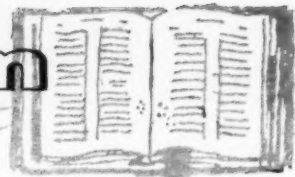


Evangelism

engagements

for

MAY



William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.



East

CONNECTICUT

BRIDGEPORT: May 2, Calvary Evangelical Free Church, Paul Anderson, pastor. *Sweeting*

TORRINGTON: May 7-13, Evangelical Baptist Church, John Eseppl, pastor. *Leininger*

MARYLAND

BALTIMORE: May 12, Youth for Christ, William F. Seip, director. *Place*

HAMPSTEAD: May 5, Youth for Christ. *Yost*

NEW JERSEY

DOVER: May 6-20, Bethlehem Church. *Hammontree-Beckwith*

FAIRVIEW: May 1, Fairview Gospel Church. *Sweeting*

FLORENCE: May 29-June 3, First Baptist Church, Richard Pettit, pastor. *Sweeting*

ORANGE: May 5, Norwegian Evangelical Free Church, Arnie Hansen, pastor. *Ayer*

RINGWOOD: May 19, Shelton College. *Sweeting*

TOWACO: May 5, Jacksonville Chapel, Tom Allen, pastor. *Sweeting*

WESTWOOD: May 6, First Reformed Church, Joseph Holbrook, pastor. *Ayer*

NEW YORK

AUBURN: Apr. 29-May 4, Immanuel Baptist Church, Robert Paul, pastor. *Teuling*

BATAVIA: May 16-27, Grace Baptist

Church, Harold J. Billings, pastor. *Leininger*

BEACON: May 20-27, First Baptist Church, Charles Schenk, pastor. *Sweeting*

CORTLAND: May 26, Christian Youth Tyme, Harlow N. Plew, director. *Place*

CORTLAND: May 27, Bible Baptist Church, Joseph C. Chapman, pastor. *Place*

FERNWOOD: May 13-20, Fernwood Baptist Church, Donald George, pastor. *Yost*

GREAT VALLEY: May 8-20, Evangelical United Brethren Church, Harold Burdick, pastor. *Peterson*

GREENE: May 27-June 3, Missionary Alliance Church, John Harmon, pastor. *Manderson*

LEVITTOWN, L.I.: May 6-13, Levittown Baptist Church, S. Scales, pastor. *Sweeting*

LINDLEY: May 20-June 3, East Lindley Baptist Church, William Broughton, pastor. *McCone*

OCEANSIDE, L.I.: May 15, Windsor Avenue Bible Church, F. J. Vulture, pastor. *Sweeting*

RANDOLPH: May 16-27, First Baptist Church, R. Leo Gathany, pastor. *Threlfall*

ROCHESTER: May 5, Rochester Youth for Christ, Temple Building Auditorium, Richard Coons, director. *Teuling*

SALAMANCA: Apr. 24-May 6, Whig Street Evangelical United Brethren Church, E. Loye Donelson, pastor. *Peterson*

SIDNEY: May 30, Missionary Alliance Youth Rally. *Manderson*

VERNON: May 27, Vernon Baptist Church (evening only), L. W. Cobb, pastor. *Place*

WATERTOWN: May 18-26, Youth for Christ, Maynard Waterman, director. *Manderson*

PENNSYLVANIA

CAMBRIDGE SPRINGS: May 22-June

3, Brown Hill Evangelical United Brethren Church, Don McEntire, pastor. *Peterson*

CASSELMAN: May 2-13, Evangelical United Brethren Church, Earl Meyers, pastor. *P. Pyle*

CHESTER: May 13, Mount Hope Methodist Church, Philip E. Worth, pastor. *Place*

CLIMAX: May 1-13, Climax Baptist Church, John R. Springer, pastor. *McCone*

COLLINGDALE: May 16, Grace Reformed Episcopal Church, E. A. Bustard, pastor. *Sweeting*

COLMAR: May 20, Montgomery Baptist Church, W. Carlton Long, pastor. *Place*

ERIE: May 19-27, International Union of Gospel Missions. *Ayer*

HARVEYVILLE: May 25, Harveyville Methodist Church, Robert P. Raycroft, pastor. *Place*

JOHNSTOWN: May 19, Youth for Christ, C. Grey Watson, director. *McCone*

OAKMONT: May 8-11, Grace Chapel, Missionary Conference, Alex O. Dunlap, chairman. *Place*

PITTSBURGH: May 5, Pittsburgh Youth for Christ. *Manderson*

PRINCEDALE: May 2-4, Princedale Community Church. *Manderson*

SOUTH CANAAN: Apr. 30-May 13, South Canaan Bible Protestant Church. *Cherdin*

WARMINSTER: May 16, Christ's Home. *Place*

WEBSTER: May 6, Webster Methodist Church. *Manderson*

WEST GROVE: May 19, Southern Chester County Youth Rally, Paul F. Pyle, director. *Place*

WILKINSBURG: May 14-15, Pittsburgh Monthly Bible Conference, Callendar Memorial Church, W. O. H. Garman, pastor. *McCone*

YORK: May 7-16, First Mennonite Church. *Manderson*

Curt Emmons



George Speake



Mr. and Mrs. Robert J. Kees



Robt. H. Conner, Jr.



R. I. Humbert



Moody Monthly



South

ALABAMA

BIRMINGHAM: May 30-June 10, Christian and Missionary Alliance Church, Glenn Ting'ey, pastor. *P. Shuler*
GULF SHORES: May 15-27, Lagoon Baptist Church, Seth Murphey, pastor. *Wagner*

DISTRICT OF COLUMBIA

WASHINGTON: May 12-13, Christian Youth Crusade, Don Rosenberger, pastor. *Ayer*

FLORIDA

JACKSONVILLE: May 6-13, Victory Baptist Church, D. E. Avery, pastor. *H. Pyle*
JACKSONVILLE: May 15, First Baptist Church, Homer Lindsay, pastor. *Lintz*

MIAMI: May 13, Southern Baptist Convention. *Lintz*

GEORGIA

ATLANTA: May 20-27, Tabernacle Baptist. *Fanning*

KENTUCKY

CRESTON: May 22-June 3, Evangelical United Brethren Church, W. A. Mershon, pastor. *P. Pyle*
PINEVILLE: May 3-13, First Baptist Church, Raymond Sanderson, pastor. *Brannon*

MISSISSIPPI

GULFPORT: May 16-27, Association-wide campaign. *Martin*
MERIDIAN: May 6-13, Highland Baptist Church. *Fanning*
PASCAGOULA: May 6-13, Baptist Association-wide campaign. *Martin*

NORTH CAROLINA

BRYSON CITY: May 11-13, Great Smoky Mountains Bible Conference,

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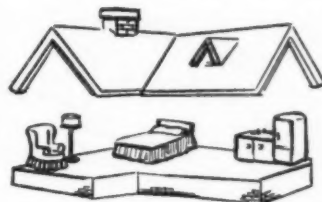
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H. Pyle

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tist Church, Earl Cochran, pastor. *Teu-
ling*

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MADISON: Apr. 24-May 6, Madison
Baptist Church, H. Eldon Waltz, pastor.
Sengpiel

MONONGAH: Apr. 24-May 6, Monon-
gah Baptist Church, Robert Elliott, pas-
tor. *Crusade Trio*



Central

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CHICAGO: May 23-27, Grace Bible
Church, A. Fesmire, pastor. *Renton*

KASBEER: Apr. 29-May 2, Kasbeer
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PALATINE: May 6-13, Northwest Sub-
urbs Bible Church, Emil A. Wittig, pas-
tor. *T. Johnson*

PEKIN: May 5-20, Faith Baptist
Church, Thurman Scott, pastor. *McAllis-
ter*

VIENNA: May 16-27, First Baptist
Church, R. F. Richardson, pastor. *Ritch-
ardson*

INDIANA

PRINCETON: May 20, Bethel Memo-
rial Church, Mel Seguire, pastor. *Hum-
berd*

IOWA

COLUMBUS JUNCTION: May 22-
June 3, Independent Bible Church,
George V. Neal, pastor. *Davidson*

MUSCATINE: May 13-20, Walnut
Street Baptist Church, Timothy Barrett,
pastor. *Long*

SIOUX CITY: May 27-June 3, Billy
Sunday Tabernacle, Glee Lockwood, pas-
tor. *Levin-Findley*

KANSAS

HUTCHINSON: Apr. 25-May 6, Union
Valley Community Church, Don Engram,
pastor. *Kees*

MICHIGAN

KALAMAZOO: May 21-25, Masonic
Auditorium. *Speake*

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PULLMAN: May 20-June 3, Bible
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MINNESOTA

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LOWRY: May 15-20, Mission Covenant Church, Hjalmar Swanson, pastor. Nelson

MANKATO: May 15-20, Bethel Baptist Church, D. I. Dunklee, pastor. Emmons

MINNEAPOLIS: May 6-13, Oak Hills Baptist Church, Harold McClure, pastor. Levin-Findley

MINNEAPOLIS: May 12, Youth for Christ, Mel Johnson, director. Levin-Findley

MINNEAPOLIS: May 17, First Free Evangelical Church, Leonard Hagstrom, pastor. Renton

ST. PAUL: May 8-20, Hayden Heights Baptist Church, Willis Alfors, pastor. Crusade Trio

TWO HARBORS: May 2-13, First Baptist Church, Hugh A. Cowan, pastor. Emmons

WASKISH: May 27-June 3, Baptist Church. Nelson

WAYZATA: Apr. 29-May 6, Minnetonka Baptist Church, Ed Nelson, pastor. Levin-Findley

MISSOURI

CAPE GIRADEAU: May 14-27, Southside Baptist Church, A. J. Langston, pastor. Conner

PERRYVILLE: May 28-June 10, Calvary Baptist Church, C. L. Jackson, pastor. Conner

ST. JOSEPH: May 6-20, Carnegie Baptist Church, Lee Lewis, pastor. Davidson

ST. LOUIS: May 8-20, Baden Baptist Church, John Peters, pastor. Carrara

OHIO

BETHESDA: May 1-6, Ebenezer Baptist Church, Charles G. Claypool, pastor. Place

EAST LIVERPOOL: May 14-27, First Baptist Church, Robert C. Turner, pastor. Sengpiel

MACON: May 1-6, C. U. Church, Albert Bell, pastor. Gray

MANSFIELD: May 28-June 1, Junior High School Auditorium. Speake

MEDINA: May 14-18, Medina City High School Auditorium. Speake

NEW LONDON: May 7-11, New London High School Auditorium. Speake

ULRICHSVILLE: May 2-13, Twin City Baptist Church, Roy Holmberg, pastor. Threlfall

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WISCONSIN

MILWAUKEE: May 27-June 3, Christ Baptist Church. McAllister



West

CALIFORNIA

KINGSBURG: May 22, First Baptist Church, Roger Youngquist, pastor. Lintz

NEBRASKA

FALLS CITY: May 6-20, First Baptist Church, John O. deBoer, pastor. Boren

OREGON

BURNS: Apr. 29-May 4, First Baptist Church, Paul Coulombe, pastor. Wills

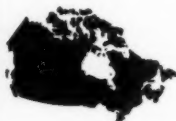
PENDLETON: May 13-18, Calvary Baptist Church, George L. Jefferson, pastor. Wills

WASHINGTON

SEATTLE: May 19, Youth for Christ, G. Robert Stacey, director. Sutura

TACOMA: May 2-13, Christian and Missionary Alliance Church, O. M. Hoff, pastor. Sutura

WALLA WALLA: May 6-11, Christian and Missionary Alliance Church, G. T. Bratvold, pastor. Wills



Canada

VICTORIA, B.C.: May 23-June 3, Victoria Alliance Tabernacle, C. R. Alton, pastor. Sutura

DELHI, ONT.: May 6-13, Delhi Baptist Church, A. J. Fieldus, pastor. Teuling

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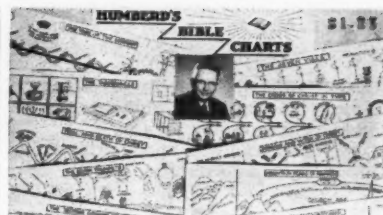
A ten-day guided missionary tour to Yucatan, Guatemala and El Salvador is being planned by the Central American Mission to acquaint a limited number of Christians with a close-up view of missions in that section of the continent. The tour party which is to be limited to sixteen is scheduled to leave from New Orleans July 21 under the guidance of William H. Walker, General Secretary of the Mission.

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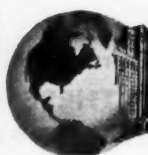
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Billy Sunday Tabernacle is the center of Moody conference activities at Winona Lake, Ind.

Montrose, Pa., July 4-8

IDEAL for the hot summer days, Montrose conference grounds are situated in the beautiful Blue Ridge Mountains of northern Pennsylvania. The 2,000-foot elevation assures a cool and delightful climate. The Montrose grounds were set aside for the Lord forty-eight years ago by the first superintendent of MBI, Dr. R. A. Torrey, whose grave is near the tabernacle on the mountain top.

Good accommodations are available at the Houston Lodge, Torrey Lodge, and the Old Homestead Inn.

During Moody Week, Institute president Dr. William Culbertson will bring a series of Bible studies, and each night Dr. James McGinlay, nationally known evangelist, will conduct an evangelistic service. Dr. McGinlay will also speak at the opening rally on the afternoon of July 4.

On Thursday, Friday, and Saturday morning of the week, a church music clinic will be held, under the able leadership of Al Smith, Harold DeCou, and John Peterson. The Master's Choralaires, a ladies' quintet, will also minister musically.

You may make reservations for the week by writing to the Manager, Montrose Conference Grounds, Montrose, Pa.

Montrose, in the Blue Ridge Mountains, Pa.



Winona Lake, Ind., July 15-22

Winona Lake, known as the world's largest conference grounds, is located at Winona Lake, Ind., a few miles from Warsaw on U. S. Highway 30. Visitors have a choice of good accommodations—the Winona Hotel, the McKee Courts, and the Inn, as well as private homes and apartments, all located on the grounds.

Among the thirteen Moody Week speakers are outstanding men like Dr. William Culbertson, Alan Redpath, Dr. Walter Wilson, Dr. J. Allen Blair, Dr. James McGinlay, John Haggai, Arthur Glasser, and Dr. Fred Schwarz.

In the afternoons, Don Husted and members of the Institute faculty will conduct a church music conference, sessions to be held from one-thirty to three o'clock in the Music Building. Also in the afternoons, from three to four o'clock, Dr. Fred Schwarz of Australia will present a series of five lectures on the inter-workings of communism, and its plan for world dominion.

"Aunt Theresa" of the KYB Club will supervise the program for the boys and girls, assisted by Ed Strodman and magician John Mendel. Anton Marco, Al Smith, and others will minister in music.

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Ocean Grove, new Moody conference site.



Moody Monthly

by writing to John Andrews, Jr., Executive Manager, Winona Lake Christian Assembly, Winona Lake, Ind.

Ocean Grove, N.J., July 24-28

For the first time, the Institute invites its many friends to a five-day Bible conference at the beautiful Methodist conference grounds at Ocean Grove, N.J. Ocean Grove is a seaside resort, one which offers an uncluttered beach front, and a boardwalk one-half mile long absolutely free from commercialism and honky-tonk. Surf bathing, an outdoor swimming pool, shaded parks, with restaurants and a number of hotels, make this an ideal vacation spot for the family.

During Moody Week, speakers will include Dr. William Culbertson, Dr. J. Allen Blair, and Kenneth Bouton. Each evening in the great tabernacle, utilizing many tons of scientific equipment, George Speake will present his series of gospel science demonstrations, "Sermons from Science."

For all Institute alumni and guests a midday banquet is being arranged, to be held at the North End Hotel, Saturday, July 28, at one o'clock.

Conference headquarters will be at the North End Hotel and reservations can be made there by writing to the manager, William F. Stansfield. Details on other accommodations may be had by writing to the Alumni office, 820 N. La Salle St., Chicago 10, Ill.

Bev Shea Visits WMBI



This picture, taken recently, shows the internationally known gospel singer, Beverly Shea, coming back home to WMBI for a half-hour musical program.

Mr. Shea ministered over WMBI for a number of years, and friends and listeners were glad to hear him again, singing and reminiscing. He also sang and talked with students and employees in the Alumni auditorium, where he showed Billy Graham's recent film, "Battle-ground Europe."

News in Brief

► The 700-volume library of the late Dr. C. Norman Bartlett, formerly a member of the Institute faculty, was recently dedicated to the MBI library by his widow.

► Quintin Carr and Lieutenant Colonel G. E. Aldridge, of the Fact and Faith Film Committee of England, recently spent a number of days at MIS and MBI.

May, 1956

► Employees now meet with the students for chapel each Monday morning in Torrey-Gray Auditorium, 9:50-10:15.

► Two employees of Moody Institute of Science have visited southern Mexico to catch and photograph some four-eyed fish for a future gospel science film.

Demons Today?

[Continued from page 21]

things" (Phil. 4:8). And: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

♦ If through oppression the enemy succeeds in obsession wresting control of the mind then the next step is possession. Any work of Satan is hellish in its intent but possession is his most desired goal. It is easier for Satan to accomplish this status if Christians are thoroughly duped, letting him get by with softening, up tactics. The Scriptures plainly teach demon possession:

"For unclean spirits, crying with loud voice, came out of many that were possessed with them" (Acts 8:7). "They also which saw it told them by what means he that was possessed of the devils was healed" (Luke 8:36).

In Acts 8:7 the Greek word is "echon-ton," which means "having" or "holding," and by implication, "being held" or "possessed."

The Greek word used in Luke 8:36 is "daimonistheis," which is descriptive of the former condition of the one who was healed, speaking of him as "one who had been possessed by demons."

From these two passages alone—there are many others—it is clear that when such a condition exists there is apt to be both physical and mental illness.

Now as to how demons may "possess" God's property, a simple illustration may throw some light on the question. I have some books. I bought them. I own them. They are my property. But are they in my possession? No. I lent them to a man, and he never returned them to me.

That is true of much of God's property. He bought men's souls with the purchase price of the blood of the Lord Jesus Christ. He owns them. But are they in His possession? No. They are in the possession and control of wicked spirits.

As to how this can be, and Scripture examples to support it, we shall consider in a later article.

[This thought-provoking series will be continued next month.]

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—John 6:35

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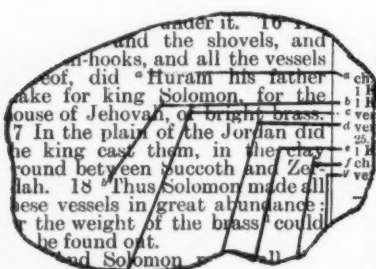
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Byways of Blessing

[Continued from page 17]

time; and such an explanation would easily fit the Psalm. In fact, many scholars date this Psalm after the Babylonian captivity.

See what we have now! Three times in the history of Israel the nation sings, "The Lord is my strength and song, and is become my salvation": after God delivered them from Egypt (Ex. 15:2) and from Babylon (Ps. 118:14), both of these being in the past; and when God delivers



Marked portion of a page from the American Standard Version showing cross references.

Israel from the nations at that future gathering mentioned in Isaiah 12:2. The inference is plain—Israel certainly has no song today—but the nation will sing when their King appears!

By far the best edition of the Scriptures for use in this kind of study is the American Standard Version of 1901. If you do not have this version, you ought to purchase one, if for no other reason than to have the valuable system of cross-references it contains. I have been led into many rich bypaths while reading the A.S.V. Let me share two of them with you.

Acts 2:41 speaks of the Lord "adding to the church" as the result of the spiritual fellowship of the early believers (vv. 43-46). The reference *n* mentions several other passages, each of which speaks of the growth of the early church through the winning of souls: Acts 2:41, 5:14, 6:7, and 11:24. You can trace these verses in your Authorized Version and you will find a different cause each time the church won new souls to Christ. I tabulated them like this:

- Acts 2:41—Spirit-filled preaching
- Acts 2:47—Spirit-led Christian fellowship
- Acts 5:14—Spirit-directed discipline (5:1-11)
- Acts 6:7—Spirit-guided organization
- Acts 11:24—Spirit-empowered ministry of the Word

If you study the setting in each case, you will see how I arrived at these titles. And, believe me, by the time I had finished tracing these references, my soul was blessed!

✦ Now there's one more bypath which I want to point out to you from the

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A.S.V. references. In I Chronicles 28:20, David exhorts Solomon to be strong and build the temple; and he promises that God will not fail him nor forsake him. Note *d* refers us to Joshua 1:5 and Hebrews 13:5, where we find the same words, "I will not fail thee nor forsake thee," repeated!

God gave the promise to Joshua, for he needed it in his warfare for God. He gave the same promise to Solomon, for he needed it in his work for God (in building the temple). But God also gave that promise to you and me, for we need it in our daily walk for God: "I will never leave thee nor forsake thee!"

I could give examples of other treas-

ures to be found at the end of these "cross reference roads," except that you should make the journey yourself.

You might begin by allowing the Holy Spirit to illumine John 8:44 with Genesis 3:1 and I Peter 5:4. Or compare II Timothy 1:12 with Romans 1:16 and Philippians 1:20. And, by the way, be sure to look up Luke 10:39 together with John 11:32 and . . . but there I go, robbing you of all the wonderful blessing you can dig out for yourself!

Remember this only—the Bible is its own best commentary. And it will become a new Book to you if you let the Holy Spirit guide you along these precious byways of blessing!

END

Moody Monthly

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When Ma Wouldn't Give Up

and some more crying—that night. Then Pa got out a battered Bible his mother had given him many years before and tried to read from the third chapter of John. Pa had not had much schooling and was not a good reader, but with Ma's help he struggled through the portion of Scripture. Then we all knelt and that night the family gathered about our first family altar.

The next morning when Pa left the house to go to work, we just couldn't help peeking out of the windows. Down our street at the corner was a saloon. For years Pa had stopped there every morning to get his morning eye-opener—"just a few beers." Our hearts were barely beating as we watched Pa approach the saloon. Was he hesitating at the swing-
ing doors? We all held our breath—then we saw him glance skyward, as if breathing a prayer for strength. Straightening his shoulders with firm steps, Pa walked on past.

Ma knelt right down. "Thank you, Lord," she said simply. Pa never again drank a drop of liquor.

Pa was determined to learn to read the Bible and night after night Ma sat patiently helping him master the words and to understand the Word of God. Strangely enough, though Pa never was able to read a newspaper or book, he became a very fluent reader of the Bible, and in spite of his lack of formal education became a preacher of some note in that section of our state.

It wasn't long before we moved into a better part of town, but we were never to possess much of this world's goods. The depression hit America about that time, but aside from that, Pa was so overwhelmingly grateful to the Lord for delivering him from his evil life that he fairly outdid himself trying to repay the debt he felt he most surely owed. And Ma was so happy she urged him to "give until it hurt, and then give until it stopped hurting."

The first thing Pa did was to round up his friends, all "drunks," and inveigle them to go with him to the gospel meetings. Much to his joy, many of them accepted Christ as their Saviour and found a new life before them. Since there was no church in the community, Ma and Pa and the other converted drunkards and their wives and families decided they must have a place to worship. Together they managed to buy the Community Hall and asked their friend Bob to pastor the little flock. Today a neat brick church marks the spot where the Community Hall once stood.

Soon Pa had a meat truck, and his delivery route took him almost daily through the Tuscarora Indian reservation near Niagara Falls. One day an Indian told him that the little church building on the reservation which had

[Continued from page 19]

been closed for years was about to be sold at auction. That night, fearing that this house of God might be bought for a road house or gambling den, Pa couldn't sleep.

"It isn't right for us not to do anything about it," he told Ma.

"Anything God tells you to do, John, you do it," Ma answered quietly.

Pa went to the auction, and with his own money and some given by friends he purchased the little weather-beaten church building. After some repairs and a paint job, Pa began to hold regular worship services for the Indians and for twenty-seven years he ministered to the Tuscarora.

ONE summer Ma and Pa went on a short trip and drove by the campus of the Practical Bible Training School in Binghamton, N.Y. They stopped and walked around the tree-shaded grounds, and met some of the faculty. From then on Ma prayed that one of her children would some day be a student there.

Grace began her training at the Bible school the following fall. With joy Ma deprived herself of many necessities so her child could train for Christian service. In 1926 I told Ma I would like to go to Bible school. By this time the depression had really struck in full force, and it didn't spare our family. But Ma only said, "The Lord will provide."

Lovingly she sewed on the scanty wardrobe she was able to patch together for me out of cast-off clothing donated by some aunts. All I owned she packed in one suitcase and with her old gay humor which never let her down, she admonished me to "wear the suitcase when you run out of clothing."

In 1929 Ma and Pa drove in a rattling old car to see Grace graduate from Bible school. Ma's clothes were shabby but there wasn't a mother more beautiful to us that night in the large auditorium as she heard my sister sing and deliver an address—and finally receive her diploma. Then Ma met the young man who was to become Grace's husband, and I could see that she was pleased. It would be fine to have one daughter as the wife of a minister.

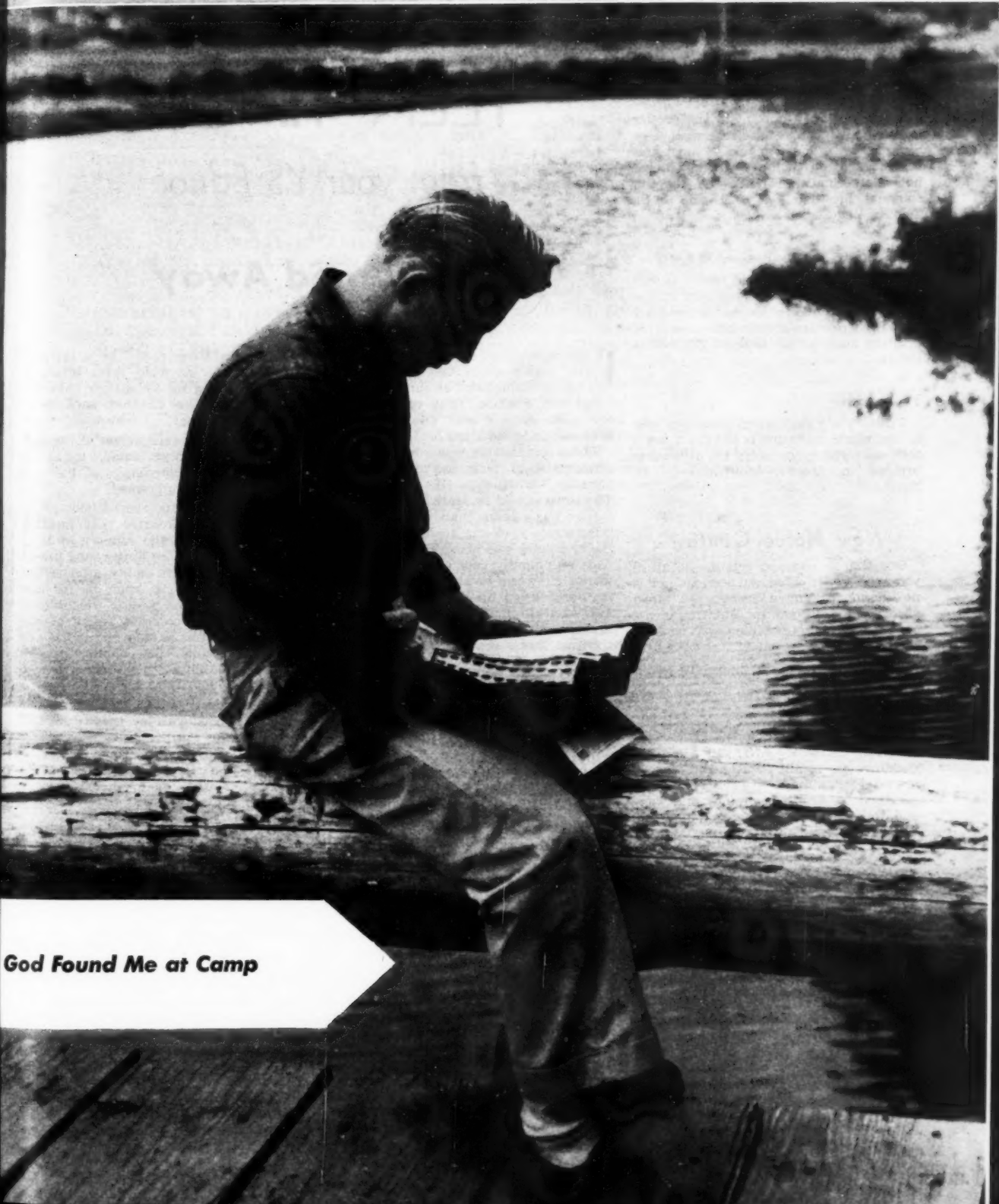
Today six of us have graduated from Bible school, and Grace, Florence, Clara and I are pastors' wives. John, the little brother who coaxed Pa to go to the gospel service that winter evening so long ago, has been in the ministry for many years. Dorothy has been a missionary in French Equatorial Africa for over six years.

Today I can almost hear Ma say lovingly to Pa as they, with Minnie and Mabel and Clarence, as well as the first baby Johnny, are with the Saviour, "John, I'm so glad I stayed with you—for the children's sake, and your sake, and most of all for Jesus' sake." END

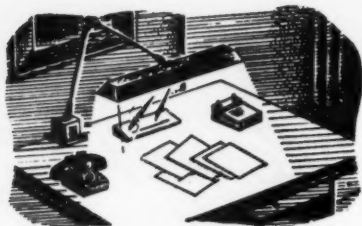
HAZEL GODDARD, Editor

YOUTH

Supplement



God Found Me at Camp



Quotes You Wrote

Uses YS to Help Others

We here in Yugoslavia enjoy every page, article and especially YOUTH SUPPLEMENT. We are thankful to the person through whom we get the subscription as a gift. I am a young man and am using the magazine in helping others who do not know English. Thank you for the spiritual blessings! — B.L. and M.L., Zagreb, Yugoslavia

Bible Study Worth Passing On

"A New Look at the Old Book" is well worth passing on to all those who do not see their deep need of earnest Bible study for daily Christian growth and thanks for printing such a fine article.—R.F., Wisconsin

YS Terrific

I think the YOUTH SUPPLEMENT—as well as the whole magazine is terrific. I am a teen-ager and enjoy every bit of what is printed in MOODY MONTHLY.—C. E., Michigan.

New Name Contest

Our thanks and appreciation to all of you who contributed suggestions for a new name for YOUTH SUPPLEMENT. Many good ideas did come in. But this is not an easy section to name, and none of the names seem to "click."

A final decision is still under discussion.

Coming In June

LOVE, HONOR AND PRAY—June weddings are ideal but often the years of marriage that follow are not. There are practical reasons for unhappy marriages and, for the Christian, there's a plan that works!

Just a few months after Pat Walsh "Cut Loose to Christ" (page 80), she gave the commencement address in her high school. That was a year ago. Read EDUCATION A KEY, just as Pat gave it, in next month's SUPPLEMENT.

CHRISTIAN LITERATURE AT THEIR FINGER TIPS—What if you wanted to read Christian books and couldn't because you had no eye-sight? There are young people all over the world like that—and something is being done for them.

DON PATTEN fiction story starts next month. Sorry we couldn't fit "Don Patten" into this issue as we said we would but he'll be here next month—sure!

TEEN TIP-OFF

from your YS Editor

He Turned Away

IN the SUPPLEMENT this month you'll find true stories about two young people who met their Lord at summer camps—Pat and Francis. They came face to face with Jesus Christ, gave Him their lives and followed Him.

There was another young man who met Jesus face to face one day, only he actually saw Him in His earthly body. The story is told in Mark 10:17-22.

Here was a young man, attractive, rich, influential—a clean, good-living fellow. His character was above reproach for he had scrupulously kept all the commandments. He was a lovable young man, too, for Jesus loved him when He saw him. Yet with all this he still was not satisfied; he was so anxious to know about spiritual things that he came running to Jesus!

The question he asked Jesus when he met Him was the most important one in life. He wanted to know what he must do to be sure of eternal life. The answer to that question is an assurance of the happy life that salvation gives in this world and a place in the family of God forever. It is amazing that more young people don't rush to ask it as this fellow did.

There is no doubt about the fellow's sincerity in wanting to know. But that is as far as he got. For when he found that he might have to give up his riches he turned away and we never hear of him again.

Now, we must not read into the story that salvation comes from giving up anything. Salvation and eternal life are gifts—free gifts from God, which come from believing and accepting Christ as Saviour and Lord. But when it dawned on this young fellow that he might have to give up his riches, he turned away.

Haven't you seen that happen to people you know today? They want to know about Christ (of course, anybody in his right mind should want to know how to get eternal life!) but the minute they

get the idea there might be a sacrifice involved they get cold feet. When it comes to giving up something they are doing or want to do they turn away with: "Not for me!"

Compare the picture we get of the rich young ruler turning away, his head bowed, with the experiences of Pat and Francis. What a difference!

Do you think the rich fellow really enjoyed his wealth after that meeting with the Lord? Do you suppose he lived a happy life? No more than young people do today who turn away because of things they want to hold on to. The amazing part is that most of the "things" today's young people let stand in the way are not even so important! They're just little things—pet habits, passing friendships—things they soon tire of anyway!

But how about Pat and Francis? Their souls are flooded with joy, they've got real peace, and (as Pat put it) they've "never been so happy!" And, you'll note, it's been two years for one and three for the other since they made their decisions and they are still just as happy as they were then!

So far as we know the young ruler never changed his mind and went back . . . but he could have. Just as you can if you have made the same mistake. **END**

This Is the Day

MARY GUSTAFSON

This is the day to claim His promise,
The day to contemplate His way.
The day to listen, and be ready,
The day to watch, and work, and pray.

This is the day to wait upon Him,
To surrender all, to cease
From the fretfulness about us
And show forth His inner peace.

YOUTHGRAM

Youth in action cross-country

By JACK DANIEL



» Bouquets for basketball aren't out of season. Especially when the conversation turns to Wheaton's 1955-56 Crusader cage team. Ending their long season with a 25-2 won-lost record, Wheaton won the College Conference of Illinois title undefeated in 14 games.

Heartbreak came as they ended their best season ever by losing by one point to Western Illinois State for a chance to represent Illinois at the National tournament at Kansas City.

Then, invited to the NAIA playoffs anyway when a southern team was unable to play, Wheaton won its first three games only to lose out in the semifinals. Still, they finished fourth among 32 teams, and ahead of Western Illinois, the team that put them out of the tourney originally. Named on the first team of tournament All-stars was little (5'9") Don Anderson, Wheaton freshman, one of the smallest men on the KC auditorium floor that week.

» Springtime in the Rockies finds Young Life Campaign readying three ranches (plus Malibu-in-Canada) for an influx of high schoolers from most sections of North America. Tabbed "An Adventure in Excellence," Young Life's Institute goes into another eight-week summer session of intensive training for leadership in the program.

This year, Fountain Valley School for Boys near Colorado Springs has been leased. Staff sounds like a Who's Who in evangelical educators: Dr. Bernard Ramm of Baylor; Dr. Robert Smith of Bethel College; Dr. Russell Mixter and Dr. Merrill Tenney of Wheaton; Dr. Vernon Grounds and Dr. Richard Beal of Conservative Baptist Seminary; and Dr. Lawrence Kulp, of Columbia University, chairman of the Young Life Board of directors. YL staffers will assist in the program.

» All shapes and sizes, or maybe all areas and sizes would better describe Youth for Christ's summer camp and conference program. From the West Coast's Lifeline Camps for Juvenile Delinquents to Ocean City, New Jersey and the Eastern conference, YFC holds a total of fifteen weeks of summer conferences. Largest is the annual organization conference and convention at Winona Lake, Ind., first two weeks in July. Back this year will be Billy Graham for the first time in three summers.

» No-camps-and-no-rest is a good description of Hi-B.A.'s program. High School Born Againers, headed by Brandt Reed, do not have a camp program, and its leaders use the time when school is out to prepare for their intensive training program when school is in. Entire curriculum, including a course book for each high schooler enrolled, is planned and published during the summer.

Also developed during the vacation period are special printed "wedges of witness" used in the club program. Gospel teams, made up of Hi-B.A. staffers and club youngsters, hold rallies and appear at Bible conferences in the many areas where the program is going.

» The Floods of '55 brought devastation to many parts of the Eastern United States late last summer. The floods haven't been forgotten, but much of the damage is repaired. At Percy Crawford's famous Pinebrook Bible Conference in the Poconos just north of Stroudsburg, the motel facilities, all but wiped out, have been rebuilt and enlarged.

GOD FOUND ME AT CAMP

"CUT LOOSE" TO CHRIST

By Pat Walsh



Pat Walsh

HAVE you ever lived for a good time—from dance to dance, party to party?

That's the way I was living when I decided to take a vacation and really "cut loose" before school started for the next year. Where to? It didn't matter. I ended up at Cedar Lake, Ind., August 22, 1954, after an all night party and dance. How? I guess the name "Rest Awhile" caught my attention.

August 22 being a Sunday and my arrival at Cedar Lake Conference Grounds being about 2:30 P.M., there was not a soul to be seen around the place, not even at the beach!

"Where was everybody?" you ask? So did I. In the chapel, of all places, and the water so tempting only a fool would waste his time in a chapel, I thought.

I suffered through that afternoon with everybody being so nice to me I hated them. I ate supper and was talked into going to the evening service. I made sure that everyone knew I was leaving in the

middle if I didn't like the thing.

The sermon was about Judas Iscariot, a disciple, and yet a thief and in hell for rejecting Christ. I began to get worried about what was going to happen to my soul. When the invitation was given, somehow my hand was raised for prayer. Then I found myself in the front of the chapel with tears streaming down my doll-painted face. For the first time in my life I knew this was either a heaven or hell proposition with no alternative. Heaven looked like the best to me if only God would see fit to lift this soul from out of the depths of sin. After some time in the prayer room, I met Jesus Christ as a real person. What a thrill!

A life transformed! I went back to school the next week with my Bible sitting right smack on the top of all my books! My friends soon saw that this girl wasn't the same person she was before. Now she had a two-edged sword in her hand, the high praises of God in her

mouth, and, praise God, a personal Saviour! What a mission field—400 kids—some who had never seen a Bible before now were seeing a real live product of His grace walking to class and eating and talking with them.

Given the privilege of speaking at my commencement, God miraculously used the opportunity to bring praise to His name. Handed the title, "Education a Key," I was able to explain the simple plan of salvation with Christ as the only Key.*

Am I sorry I'm a Christian? Only a poor lost confused soul could ever ask me a question like that! I've never been so happy! True peace, joy, and satisfaction can only come through knowing Him who so loved you that He gave His only begotten Son so that if you believe on Him, you shall never perish but have everlasting life. **END**

*"Education a Key," Pat Walsh's commencement address, will be printed in next month's YOUTH SUPPLEMENT.

A STOLEN BIBLE CONVICTS

By Francis A. Gordon

It happened at a Bible camp, the strangest and most wonderful experience in my life.

The camp was situated in a little valley with the cabins located on the hillsides. The chapel was down in the hollow with offices and store in the back. I had been appointed to take care of the chapel at night, so I slept in my bed roll on the chapel floor.

All went well for a day or so. Then the third day the devil tempted me to go into the store. I had seen a Bible in there that had been brought out to be sold. I already had a Bible but this one was a small pocket-size and I wanted it. But it was more than that—there was a desire inside of me to take something that didn't belong to me.

That day most of the campers had gone on a hike and there was no one around to see me, so gathering up courage I tucked the Bible in my pocket and went out.

From that time on I was miserable. My conscience bothered me. I had no peace. One of our teachers used for the text of the lesson Numbers 32:23: "Be sure your sin will find you out." I got sick all over. I couldn't go to the dining hall that eve-

ning so I went out on the hill, glad to get away from the campers. I couldn't face them, for I knew they would hate me if they knew what I had done.

I stayed out on the hill until time to go to the camp fire. When I learned that nothing had been said about the missing Bible I showed it to my counselor, not admitting, of course, that I had stolen it.

The next morning I got up a whole hour before time, for I hadn't slept a wink all night. All through the dark hours those words "Be sure your sin will find you out" kept going through my mind. After dressing I went out on the hillside, but still the words haunted me.

As we went to flag-raising I spied two boys and a girl talking to each other. The girl was watching me as she talked, and again that verse spoke to me: "Be sure your sin will find you out."

Shortly after breakfast I was called into the office, and I knew I was caught. My pastor came in and began to question me. I denied taking anything from the store. He told me not to try to hide my sin, and quoted the words that had been torturing me for hours: "Be sure your sin will find you out." Well, that was it; I confessed to him. But still I had not

confessed to God. My pastor advised me to get alone and think about it.

I was so glad to get alone! Finding a secluded place in the woods I fell on my knees in despair and repentance. First I was just sorry about the Bible, but as I continued praying the Holy Spirit showed me myself—so full of sin and far from God. I asked Jesus Christ to come into my life and save me from the bondage of Satan and sin. When I arose from my knees, I was happy; a new light was in my soul. Out there alone under the trees I began to sing: "When I Survey the Wondrous Cross" and "Beneath the Cross of Jesus." It was wonderful!

Finally, my heart light and my joy complete, I walked back to camp. Later that day I learned that I must return home. It meant losing the wonderful opportunity of learning more about living the victorious life. But God had found me!

That was three years ago this summer, and He still is as precious to me as He was out in the woods that day. What mysterious ways our Lord uses to bring us to Himself—even to letting me steal a Bible so His Holy Spirit could speak to me! **END**



By CATHARINE BRANDT

*Some items are more important
than towels and egg beaters*

If you're a young man engaged to be married you've probably started a bank account to pay for setting up your new home. If you're an engaged girl you doubtless have a dresser drawer or a large box you call your "hope chest." You're busy accumulating towels and egg beaters to be used in your new home.

In either case, you're looking ahead to the day when you will have a home of your own. And because you put Christ first in your life you've already determined that your future mate will be a Christian and Christ will be the Head of your new home.

All this planning is good, but there are some other "hope chest" items—intangibles—that are far more important than money in the bank, towels and egg beaters. Because, being young and healthy, you can earn the money; friends and relatives will supply the towels; and if you don't have an egg beater you can always use a cake mix.

But without these other things your marriage will be like a Minnesota back road in the spring, dotted with pot-holes and frost-boils—an extremely rough highway where you waste time traveling, the wear and tear are terrific, and you're in for some bad jolts.

♦ What are these intangible qualities that any young person, and certainly any Christian young person, ought to be thinking about, which he should bring to marriage, and which are not so easy to acquire as money, towels or egg-beaters?

They are three: maturity, compassion and a sound philosophy of life.

Now, maturity is not something you put on like a jacket at age eighteen or twenty-one. Rather it is a state of being that has to be worked at constantly. Once having acted in a mature fashion you are not assured of always acting mature. Instead, you have the choice of being mature or immature in every situation or decision that confronts you. Young children sometimes make mature decisions and, conversely, adults sometimes make immature decisions.

When a young man fails to meet his obligations that is immaturity. When a girl fails to keep her word that is immaturity. Young married couples are constantly being called on to make mature decisions, especially in the line of finances. Together they should work out a budget of necessary expenses. It's not necessary to be like the young man who said, "It's not that I spend more than I earn; I just spend it quicker than I earn it." About 200 years ago Samuel Johnson made a statement that is good sense for today. He said, "Whatever you have, spend less."

Take Steve and Helen. They had worked out a budget—tithe, groceries,

rent, payment on the car, gasoline, insurance. Every dollar was accounted for. Toward the middle of the month Steve, a camera enthusiast, ran across a bargain in a used camera. It was the make he'd always wanted and it cost only \$30. Without stopping to think, he paid the owner the \$30 and took the camera home to show Helen. There he found Helen, who had been shopping, trying on a new dress.

"Do you like it, Steve? Only \$15."

"I like the color," Steve said slowly. It came to him with shocking force that together they had spent \$45 they had no business to spend.

You have the opportunity of being mature or immature every time you make a choice between wasting time and working, between putting off a job and getting it done. You show maturity in the choice of friends, recreation, dress.

If maturity is one of the intangible qualities every young person should bring to marriage, another is compassion, which is the ability to "feel" for the other person.

The young man or woman who has compassion will consider the best interests of others. He will be tolerant, not fault-finding. He'll show courtesy. He'll refrain from sarcasm. He will have patience and understanding in spite of others' mistakes and weaknesses. Jesus Christ had compassion for all who came to him for help. One of the characteristics of a great man is compassion for those less strong. In striving to make compassion one of the qualities you bring to marriage you may not be great, but there

[Continued on page 85]



They're Coming Our Way

WHEN the Communists roared across Korea in 1950, one of the Americans south of the 38th parallel was Bob Finley, a young man who had hoped to be a foreign missionary and was a lay leader in the great revival which preceded the Korean conflict. Only a short time out of college, where he was inter-collegiate middleweight boxing champion, Finley had gone to Europe for a Youth for Christ conference and then traveled the Orient for three years, preaching Christ on university campuses, studying the customs of the people and the progress of Christian missions.

With the outbreak of war in Korea and the closing of mission doors in India and China, Finley started thinking of new ways to reach behind the walls of communism and nationalism with the gospel. The most promising possibility seemed the thousands of foreign students who entered the United States each year. Win them to Christ, Finley thought, and they could return to their own people as lay missionaries who could not be denied admission.

This was not the first thought Finley had given to these international students. He had become interested in them while a student at the University of Virginia, where he had classes with students from China, Argentina and Panama, and had led a half dozen of them to Christ.

His concern for these educational visitors grew so much while on a summer campus preaching tour that he entered the University of Chicago that fall mainly to live in its International House, which sheltered 600 scholars from 100 countries.

*Ex-boxing champ spearheads
vast missionary work
on America's doorstep*

The first friendship he formed was with a Chinese student named Yen. Yen was led to accept Christ and to dedicate his life to Him. He had come to Chicago to prepare for social service, but before he sailed for Peking he said, "I am going back to China to do spiritual service."

In the International House Bob began a Bible class for these students from around the world. By the year's end attendance had grown from five to thirty-five. Many of them found Christ and returned to their homelands as witnesses.

It was with this background that Bob Finley returned to the United States in 1951 to begin systematic work—a foreign mission at home—among the 50,000 foreign students at our doorstep.

Settling in San Francisco with his bride, he rented a house adjoining the University of California campus and began work with the 900 foreign students there. Life became a busy round of

(Continued on page 88)

Impressions of America are superficial if gained only through hotel windows



Student Medicine

By C. B. Wyngarden, M. D.



Spring Fever

THE other day the editor of your YOUTH SUPPLEMENT asked me whether there was any physiological reason for "spring fever." My reply was not too scientific since I think we have no scientific answer for the effect of the seasons on an individual, any more than we have an answer for the effect of the moon on two young lovers.

Fevers in spring, however, have many causes and the most common is the sore throat. Since the layman may describe a sore throat as a discomfort inside or outside, we will attempt to explain the structure of the throat and alert you teen-agers as to what conditions require the help of the physician.

The throat or pharynx is divided into three parts. The upper part or nasal pharynx contains the adenoids. The middle or oral pharynx contains the tonsils. And the lower or laryngeal pharynx contains the openings to the larynx, or wind pipe, and the esophagus, or food passage to the stomach. The most common infection is viral in origin and is called a pharyngitis. There is usually little temperature and the glands of the neck may or may not be swollen. The throat is red, swollen and very painful. Rest, gargles and salicylates (aspirin) are usually all that is necessary to effect a cure.

You may have had what the doctor called a "strep throat." This is characterized by white patches forming on the tonsils called follicles. Cultures of the throat reveal the streptococcus organism. Since there are serious complications to the untreated streptococcal sore throat (such as heart and kidney involvement), the patient should be under the care of a physician. The new drugs such as the sulfas and penicillin are specific for this infection and under this medication there are few complications.

If you should awaken some morning to find that there are bright red spots on the back of the throat, chances are that you have a Vincent's infection. You will notice when you brush your teeth that your gums are red and bleed very easily. This condition was first described by Dr. Vincent during the first World War. It was commonly seen in soldiers and was called "trench mouth." The infection is caused by a spiral organism and is very infectious. All dishes and towels should be boiled after their use. Fortunately this condition responds readily to penicillin and the sulfa drugs.

If spring fevers should catch up with you, accompanied by a sore throat which does not improve within forty-eight hours, we advise you to see your family physician.—THE DOCTOR.

May, 1956

SCHOOL DIRECTORY



A Youth Leader Says—

Though I believe that in many instances God leads mature Christian young people to represent Him on the campuses of large secular schools, for me a Christian college provided just what I needed at a crucial stage in my life. There, surrounded by wholesome friendships, a full program of campus activities, classroom instruction in an atmosphere of academic freedom and teachers with a born-again experience, I found inspiration and encouragement which made all the difference in the world. I shall always be grateful for my years in a Christian college.

[Signed] Gunnar Hoglund, Director
Baptist General Conference of America Youth Fellowship

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Which girl is the Christian? It should be the one on the right, but is it?

Impressions Are Important!

By Virginia Newitt

Christian teen-agers in the spotlight

Good grooming"—there's a phrase that has been greatly overworked. And yet, as I look around at my teen-age friends, I wonder if any other phrase will do.

For example, have you ever glanced over a group or class of young people and said, "Sure, I can tell which ones are Christians"? How did you single them out? By their radiant faces? By their expressions of Christian joy?

Yes, it should be that way. And sometimes it is. But (let's be brutal) it's possible that it may be by their lack of "good grooming."

Certainly Christians ought to be the most attractive of young people. I will even dare to go farther. I do not think a Christian should have to take a back seat to anyone in anything. And what does your class, your community, your country need more than forceful, intelligent, attractive Christian leaders?

Well, what in this modern day constitutes an attractive teen-age Christian?

First, let's clear up one point. Have you ever heard something like this: "You mean SHE'S a Christian? Well, you'd never know it to look at her!" That's the other side of the picture, of course. And you know what I mean.

But let's take our ideal Christian gal first, the one everyone seems to admire. She is clean with a sweetness which comes from soap and water, bath powder, and a little deodorant . . . not from perfume. She doesn't forget that trusty toothbrush—uses it often and thoroughly. Her school clothes (skirts, sweaters, blouses) are brushed, pressed and spotless, and she's the one who keeps them that way, too! They fit perfectly and are in style.

Her hair is shining and smooth, becomingly styled, always clean. No thick mops, no wild friz, no sad bedraggled locks. There are plenty of good products on the market to help her keep it pretty,

and she uses them. Her shoes are polished, sox or hose neat. Fingernails are smoothly rounded and clean.

What should a Christian put on her face? That is a matter for a girl to decide before the Lord, with the help of her parents. (And listen, gals, mom is far more conscious of your good looks than you think. You may safely trust her judgment.)

Here are a few thoughts on this question. I do not think that a pale, unadorned face is a virtue in itself, any more than a judicious use of color is a vice in itself. Indeed, there may be quite as many who are secretly proud of what they don't use as are proud by what they do use. Let us remember not to criticize others in this thing, one way or another. What they do is their own business, not ours. Let us also keep in mind that we are "compassed about by so great a cloud of witnesses" and that it is Christ we want to glorify, not ourselves. Whatever you decide to do, please remember, the light, moderate touch is all-important.

Now, a strictly regular Christian young man—what is he like? Well, he too is clean. You can say that again . . . and again. Really, fellows, there's nothing sissy about good old soap and water and hot showers, plenty of toothpaste, and elbow grease. Why not investigate some of the fine men's grooming products on the market? Polish those shoes. Keep those nails short and clean. The gals will love it.

Do you have a burr-cut or a good-looking wave on your noggin? Well, brush it, man, but good! Whatever you wear, slacks or jeans, sport shirts of flannel, corduroy or gabardine, just make sure they are clean and neat. Mom will be glad to co-operate, once she gets over the shock. And you can learn to press trousers, you know.

Will all this make you a better Chris-

Moody Monthly

tian? Let me answer that by telling you about a girl I once knew. She was brought up in a home of strictest religious principles; yet so negative was their philosophy, so coarse were their manners, that the girl could only bore everyone with a long list of taboos she "would never think of doing." At the same time, she repulsed everyone by her unbelievable sloppiness. I remember how I used to cringe at the sight of her fingernails.

We were allowed to be of some help to her. It took time—habits are tenacious things. When washed really clean, her hair was a nice honey blond. When shaped and curled a little it was very pretty. We worked away at things like clothes, manner and clean fingernails! After a time, I noticed that she lost her compulsion to brag about what she didn't indulge in, and this so improved her personality, that she could actually engage in a pleasant conversation.

On the other hand, I recall a very lovely girl who was neatness itself. But whenever she smiled—which was not often—she appeared to have bitten into a lemon. She worked in the library for all to see, and the kids called her the "library lemon." What a shame—pretty, but so sour.

Our conclusion is this: you can't cover up a skimpy spiritual life by even the best appearance, and you can spoil the testimony of even the closest walk with the Lord by a sloppy, careless, soiled look.

Ask yourself: Do I spend as much time before the Lord as I do before my mirror? And does the image reflected there contribute to an attractive, pleasing witness for the Lord?

If you can answer these questions in the affirmative, or even approximate a happy balance between the two of them, you may feel fairly sure that your "grooming," both physical and spiritual, is of a quality pleasing to Him. END

For Your Hope Chest

[Continued from page 81]

is more likelihood that your future home life will be happy. Compassion makes for smoother living.

Besides maturity and compassion the Christian young person ought to bring to his marriage a set of convictions, a sound philosophy of life.

You ought to have a goal. And in case you haven't gotten to the point of actually wording your philosophy of life, a good place to start would be something like: "I want to reach the perfect will of God concerning myself and others."

With this should go the happy faculty of making the best of things. There are two ways of looking at half a cup of milk. "My cup is half empty," bewails one man. "My cup is half full," rejoices another.

One Sunday noon when Mrs. Nelson, a faithful church member, came out of church she found a flat tire on her car. Before she could unlock the trunk three young men of the church offered to change the tire. On the following Sunday after church Mrs. Nelson was not a little surprised to find another tire flat. Again she was helped. One of the deacons standing by said, "Mrs. Nelson, do you

May, 1956

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think the devil is trying to get you to stay home?"

"Of course not," replied Mrs. Nelson. "God is good to me to have the flat tires occur in front of church where I get such prompt help."

Engaged couples should compare their separate sets of convictions to see that they are compatible. Are these separate goals material, social or spiritual? If honesty means to one partner only that he does not steal, but it means to the other partner truthfulness in the smallest detail, there is bound to be side-swiping and even a serious collision.

† So, while you're thinking about your future life and home, and while you're busy accumulating material things in that happy expectation, plan to include in your "hope chest" these three "intangibles" (which are every bit as real): maturity, compassion, and a sound philosophy of life. **END**

Let's Face It!

By Jim Montgomery

Our leader asked us recently in our Bible study class if we really believed the truths that we knew about Christ. Since then I haven't answered the question in my own heart. How can one tell whether he really believes the Scriptures or whether he is just resting on what he knows about them?—Lloyd, Montreal, Que.

You pose a common problem. Youth is a time of doubting and questioning. At this stage in life people suddenly begin to question and wonder about all the things they merely accepted as children.

Perhaps it is of some comfort to realize many others who have been brought up in a Christian atmosphere (as the rest of your letter indicates) also have the same problem.

Two suggestions might be helpful. In the first place, it is not so important concerning what has happened before. A good question is not "Have I ever really believed?" but "Do I *now* believe and am I now acting on that belief?"

Secondly, a good test would be to imagine that you were away from your church surroundings. What would you do in a situation where there was no one who believed the Bible? Would you throw overboard all the things you have learned? Or would you defend the Bible?

Proverbs 2:2, 3 indicates you will be given wisdom and understanding when you seek for it as diligently as a man would seek for a treasure. Put your whole efforts into studying and searching the Bible and praying for wisdom and understanding. God will not fail His promise.



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I am going with a boy who was born again when he was eleven. Sometime after I met him he began to go down hill [though] he never really threw the Lord over until this fall when he enrolled in a secular college. We had planned to be married. Now, as a Christian, should I give him up, or should I stick by him and wait for the Holy Spirit to work within him and bring him back from this wild life? My full trust is in your reply.—Name withheld, Pa.

Your problem is one of the hardest to face since the way it is answered might have lifetime consequences. I appreciate your confidence in this column, but please pray carefully about this answer.

You must decide in your own life who is the most important person to you. Is it Christ? Is it yourself? Is it your boy friend?

If your sincere answer is Christ, then I would make these suggestions.

Write to your friend and tell him (again if you have already done so) that Christ is the most important person in your life. Suggest to him that since he obviously cares little about Him, that your plans for marriage must be set aside because you can see that your association with him mars your relationship to the Lord.

Tell him that you intend to date other fellows, and I suggest that you do just that.

This course of action should do one of three things. He might be awakened to his spiritual need and repent; he might go through the motions of repenting with no real change of heart; or he might not be affected spiritually at all.

If over a period of time it is obvious that his love for the Lord returns, then

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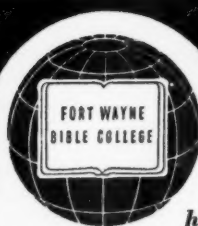
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you could slowly respond more and more to him. If either of the other two happen, it would be best to break off with him completely.

Believe me, it would be much worse to go through the whole of your life with a person who does not love the Lord than the heartbreak of giving him up now.

A break with him now might bring him back to his senses and the result will be that you have gained him, and a life will be reclaimed for God. Any middle ground will only lead to prolonged agony.

They're Coming Our Way

[Continued from page 82]

meeting boats and planes, entertaining in their home, and using every means to win the confidence of the students. It was here that Finley developed the unique methods of the infant organization that was to become International Students, Inc.

As students traveled from the port to their schools inland, Finley arranged for them to receive hospitality in Christian homes en route. In this way the first impressions students received of the country were based on experiences with Christians. When settled in college they became the spiritual charges of assigned Christians in the area, who opened their homes to them, invited them to church, and tried to win them for Christ. Hundreds of students were helped the first year.

Meanwhile Dr. Donald Grey Barnhouse, pastor of the Tenth Presbyterian Church in Philadelphia, heard of Finley's work and invited him to establish a similar contact center on the East Coast. Barnhouse had developed a vision for foreign student evangelism during a transatlantic plane flight with twenty Fulbright scholars from India and Pakistan. In September, 1952, Bob left a trained man in charge of the original center and moved to Philadelphia. The work grew and so did the staff. Soon there were centers in Chicago, Cairo and Beirut, with headquarters in Washington, D. C.

Then another phase of the ISI plan developed: the practice of sending mature Christian students overseas to work as lay missionaries while attending foreign universities. Students working in this way have had an amazingly effective ministry. Maurice Hanna, first ISI missionary overseas, learned of this unique mission opportunity from an article Bob Finley wrote for MOODY MONTHLY in 1951. Hanna's fervent labor in the Middle East while a university student has brought hundreds to Christ, including many Moslems, in Lebanon and Egypt. Other students have since gone to this area, where conventional missionaries are not welcome, and are witnessing among the future leaders of that part of the world.

With so many lands closing their doors to the gospel, Bob Finley and his staff are among the few missionaries who remain optimistic. "We cannot go to them," he says, "but they have come to us. Through returning international students it is possible to evangelize all nations in this generation." END

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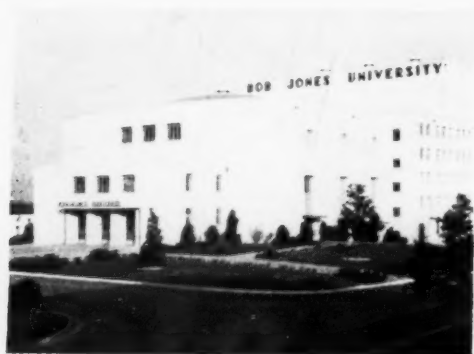
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